

1525

TWO  
SERMONS  
PREACHED

at PAULES-Crosse  
LONDON.

Being the Fifth and Sixth  
*ad Populum.*

BY  
ROBERT SAVNDERSON, *Bachelour*  
in Divinitie, and sometimes Fellow  
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in Oxford.



LONDON.

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are to bee sold at his Shop, dwelling at the Brazen  
*Serpent in Pauls Church-yard.*

1638.







TO  
THE VVORSHIPFUL  
my very kind Neighbour and  
Patron, THOMAS HARINGTON  
of *Boothby-Paynell*, in the County  
of LINCOLNE  
Esquire.



IR; although I  
neither haue,  
nor ought to  
haue any other  
prime inten-  
tion in the  
Publishing of

*these two Sermons, then I had in the  
Preaching of them, and then euery  
Minister that fore-casteth to make  
his last account with comfort ought to  
haue in the whole course and exer-*

A 2

cise

# THE EPISTLE

cise of his *Ministerie*, viz. the building vp of the people of God in Faith and Godlinesse : yet I cannot but desire withall, that as they it passeth abroad in the world, they may stand vp euery where as a publique testimonie of my priuate obligations to you. Whercof (omitting those daily kinde offices of Friendship and Neighbourhood, whch you are euer ready to doe me and mine upon all occasions; as also your zeale unto Iustice and the Common-good, abundantly manifested in managing the affaires of your Countrey with singular skill, both Industry, and Faithfulnes :) I need produce no other argument then this; that liuing so long under my Charge, as I doe also under your Patronage, you neuer yet gaue me the least cause to  
thinke

# DEDICATORIE.

*thinke my selfe, either despised in the VVorke, or defrauded in the VVages, of my Ministry. Which, as it is a gracious euidence of a pious and sincere heart in you; so it is a Circumstance, wherein I am happie beyond the condition of most of my Brethren in the same Calling. God make me truly Thankfull to him for his good Prouidence ouer me therein, and for all other his Mercies towards me: and both continue and increase your Comforts amid all the Afflictions of this present euill World; and in the end make you partaker of the loyes of the world to come:*

*Boothby. Paynell,  
Linc: 1. Iuly.  
1638.*

Yours in the Lord,

*Robert Saunderson.*

**Errata.**

**I**N Page 5. and in Note line 6. for *Psal.* read *Verse.*  
In page 14. from line 6. for *Psal.* read *Verse* five  
times in that page.





A  
SERMON  
PREACHED AT  
*Pauls-Crosse London,*  
November, 21.  
1624.

I. TIM. 4. 4.

*For every Creature of God is good: and nothing to  
bee refused, if it be received with Thankesgiuing.*



That great and Vniuer-  
fall *Apostacie*, which  
should bee in the Church  
through the tyrannie  
and fraud of *Anti-  
christ*; there are else-  
where in the Scriptures  
more full, scarce any  
where more plaine pre-  
dictions, then in this  
passage of Saint PAVL, whereof my Text is a part.  
The Qualitie of the *Doctrines* foretold *Vers. 1.* Con-  
B trary

S. I.  
*The Cohe-  
rence.*

## The first Sermon.

a Vers. 1.

trary to the Faith, Erronious, Diuelish; [<sup>a</sup> Now the Spirit speaketh expressely, that in the later times some shall depart from the Faith, giuing heed to seducing Spirits, and doctrines of Devils.] The Qualitie of the Doctors foretold, Vers. 2. Lyars, Hypocriticall, vncon-

b Vers. 2.

scionable; [<sup>b</sup> Speaking lyes in Hypocrisie, hauing their Consciences scared with a hot iron.] But least these generalities should seeme not sufficiently distinctiue; each side charging other, (as commonly it happeneth where differences are about Religion) with Apostacy, and Errour, and Falshood, and Hipocrisie: the Apostle thought it needfull to point out those *Antichristian* Doctors more distinctly, by specifying some particulars of their diuelish Doctrines. For which

c Vers. 3.

purpose he giueth instance in <sup>c</sup> two of their Doctrines: whereof he maketh choyse, not as being simply the worst of all the rest, (though bad enough) but as being more easily discernable then most of the rest, viz. a Prohibition of *Marriage*, and an Injunction of *abstinence* from certaine *Meates*. Which particulars, being so agreeable to the present *Tenets* of the *Romish* Synagogue, doe giue euen of themselues alone, a strong suspition, that there is the seate of *Antichrist*. But joyned vnto the other Prophecies of

d 2. Thes. 2. 3.

&amp;c.

e Apoc. 13. 11.

&amp;c.

f Moulms accomplishment  
in the Preface,

<sup>d</sup> St. Paul, and <sup>e</sup> St. Iohn, in other places, make it so vnquestionable: that they who will needes bee so vnreasonably charitable, as to thinke the *Pope* is not *Antichrist*, may at the least wonder, (as <sup>f</sup> one saith well) by what strange chance it fell out, that these Apostles should draw the picture of *Antichrist* in every point and limbe, so just like the *Pope*, and yet neuer thinke of him.

§. 2.

Scope.

The words of the Text, are the ground of a *Con-  
futation*; indeed properly and directly of the latter of these two Errours onely, concerning *Abstinence* from certaine meates: but yet so, as it strongly o-

uer-

# The first Sermon.

3

uerthroweth the other too, concerning *Marriage*; and in trueth generally, all other superstitious *Precepts*, or *Prohibitions*, of like Nature. *Marriage* being the holy *Ordinance* of God, as *Meates* are the good *Creatures* of God: and neither *Marriage*, nor *Meates*, nor any other *Creature* or *Ordinance*, being to be refused as vpon tye of Conscience; provided euer, they be receiued with such *thankfulnessse*, and such other requisite *conditions*, as become *Christi-anmen*. For *euery Creature of God is good*; and nothing to be refused, if it be receiued with *thanksgiving*.

Which words giue vs occasion to consider of Three points, which according to the number and order of the seuerall clauses in this verse, are these. *First*, the *Qualitie* of Gods *Creatures*, as they come from him, and are giuen to vs: [*Euery Creature of God is good.*] *Secondly*, the *use* of Gods *Creatures*, consisting in their *lawfulnessse* vnto vs, and our *libertie* vnto them: [*And nothing to be refused.*] *Thirdly*, a *condition* necessary on our parts, least the *Creatures*, otherwise good and lawfull, should become vnto vs euill and hurtfull; and that is *Thankfulness*: [*If it be receiued with Thankesgiving.*] The two first set out the *bountie* of God towards vs; who hath made a world of *Creatures*, and all good, and hath not enuyed vs the *use* of any of them: and the third, containeth our *dutie* vnto God in regard thereof; *viz.* to returne vnto him, for the free *use* of all his good *Creatures*, the tribute of our *Thankes*. Of these three *Points* it is my purpose, by Gods grace, and with your patience, to speake in such *manner*, as shall be most for our *edification*; in such *measure*, as the *visuall* houres will allow; and in such *Order*, as the *Text* giueth them: and first of the *First*, from the first clause thereof; *Euery Creature of God is good.*

S. 3.  
And division of the  
Text.

1.

2.

3.



S. 4.

Obſeru. 1.  
The Goodnes  
of the Cre-  
ature de-  
clared.

Gen. 1. 1.

Exod. 20. 11.

Col. 1. 16.

k v. Scalig. exer.  
307. ſect. 27.

1 ἀγατὰ γὰρ  
θα ἀφ' ἑαυτῶν.  
Plat. in Protag.  
in Menone.

By Creature vnderſtand, not onely ſuch as are ap-  
pointed for nourishment : but euen all kind of crea-  
ted Beings ; the <sup>s</sup> Heauen and the Earth, and <sup>h</sup> all  
things therein contained <sup>i</sup> viſible and inuiſible, with  
all their ſeuerall Properties and Accidents. Of all  
and each of theſe the Apoſtles aſſertion is true ; Eue-  
ry Creature of God is good. Hee concludeth all kinds  
of meates to bee good ; becauſe, they are the Crea-  
tures of God : which argument were not good, if  
euery Creature were not good. And by Goodneſſe  
vnderſtand, not only that goodnes *ad intra*, where-  
by euery thing is ſimply and metaphyſically good, in  
regard of the Nature, perfection, and being there-  
of : but that goodneſſe *ad extra* too, whereby eue-  
ry thing is in the kind and in ſome meaſure endowed  
with an abilitie to doe ſome good without and be-  
yond it ſelfe. You may call them an <sup>k</sup> Absolute,  
and a Relative Goodnes. And euery Creature hath  
both of theſe. There being in the meanett and ba-  
ſeſt of Gods Creatures, not onely an Absolute Good-  
nes, whereby it is perfect in its proper kind, *Quà*  
*Ens*, as it hath a being and exiſtence : but alſo a  
Relative Goodnes too ; and that two-fold. One, re-  
ſpecting God the Creator : whoſe glory more or  
leſſe it ſerueth to ſhew forth, *Quà Creatura*, as it is  
the Worke of his hands. Another, reſpecting its  
<sup>l</sup> fellow-Creatures : to ſome of whom it is ſome way  
or other ſeruiſeable, *Quà Pars Mundi*, as it is a  
Part of the Whole ; but eſpecially ſeruiſeable vnto  
Man, for whoſe ſervice (next vnder the Glory of God)  
the whole was Created. The ſumme is. Euery Crea-  
ture which God hath made is good. Good, *abſolutely*  
& in it ſelfe ; as a Thing : Good, in that it ſetteth forth  
the Glory of him that made it, as a Creature : Good,  
as a part of the World, for the ſervice it doth to Man,  
and other Creatures.

Hercof



# The first Sermon.

5

Hereof wee neede neither further, nor other testimony, then Gods owne approbation registred in the story of the Creation *Gen. 1.* Where wee may see Gods allowance stamped, both vpon the *seuerall Creatures* of each seuerall day, that they were *good*: and also vpon the *Whole frame* of the Creatures, when the worke was finished; that behold they were *exceeding good*. *Et nusquam in toto corpore menda fuit.* In this goodly *systeme* and *fabricke* of Nature, that which is beyond all, is, the *harmony* and *conjuncture* of the Parts, *exceeding* in goodnesse, beauty, and perfection: yet so, as no one part is superfluous or vnprofitable; or, if considered singly and by it selfe, destitute of its proper goodnesse and vsfulness. As in the *Naturall Body* of a Man; not the least *member*, or *string*, or *sinew*, but hath his proper office and comlinesse in the Body: and as in the *artificiall Body* of a Clocke or other Engine of motion, not the least *wheele*, or *pinne*, or *notch*, but hath his proper worke and vse in the Engine. God hath giuen to euery thing hee hath made, that *number*, *weight*, and *measure* of perfection and goodnesse, which he saw fittest for it vnto those ends for which hee made it. *Euery Creature of God is good.*

A truth so euident; that euen those among the *Heathen Philosophers*, who eyther denyed or doubted of the *Worlds Creation*, did yet, by making *Ens* and *Bonum* termes convertible, acknowledge the goodnes of euery Creature. It were a shame then for vs, who *through Faith* understand that the *Worlds* were framed by the word of God, if our assent vnto this truth should not bee by so much firmer then theirs, by how much our *evidence* for it is stronger then theirs. They perceiued the thing; wee, the ground also: they saw, it was so; we, why

B 3

it

S. 5.  
With the  
prooffe.

m Gen. 1.4.  
12.18.21.25.

n Ibid. Psal. 31

o Wild. 11.20.

S. 6.  
And ground  
thereof.

p τὰ πάντα ἰσχυ-  
ρος λέγεται τὸ  
θεόν. Arist. 1.  
Ethic. 6.

q Heb. 11.3.

# The first Sermon.

r Pars natura  
eorum est esse  
bonos. (De Di-  
is) Seneca.

f See August.  
passim in Script.  
contr. Manicha-  
os.

r I. Cor. 8.6.

n Iam. 1. 17.

it is so. Euen because it is the worke of God. A God full of goodnes; a God who is nothing but goodnesse; a God <sup>r</sup> essentially and infinitely good, yea very Goodnesse it selfe. And as is the *Workeman*, such is his *Workmanship*. Not for degree, (that is here impossible;) but for the truth of the Qualitie: not alike good with him, but like to him in being good. In euery Creature there are certaine trackes and foot-steps, as of Gods *Essence*, whereby it hath its *Being*; so of his *Goodnes* too, whereby it also is good. The <sup>1</sup> *Manichees* saw the strength of this Inference: Who, though they were so injurious vnto the *Creatures*, as to repute some of them *Enill*; yet durst not be so absurd, as to charge the true God to be the cause of those, they so reputed. Common reason taught them: that from the good God could not proceed any *enill* thing; no more then *Darkenesse* could from the light of the *Sunne*, or *Cold* from the heate of the *Fire*. And therefore so to defend their Errour, as to avoid this absurdity; they were forced to maintaine another absurditie (indeed a greater, though it seemed to them the lesse of the two,) viz. to say, there were two Gods, a Good God, the Author of all good things; and an *Enill* God, the Author of all euill things. If then we acknowledge, that there is but <sup>r</sup> one God, and that one God good; (and wee doe all so acknowledge;) vnles we will be more absurd then those most absurd *Heretiques*, wee must withall acknowledge all the *Creatures* of that one and good God to be also good. He is so the causer of all that is good; (for <sup>n</sup> euery good gift and euery perfect giuing descendeth from above from the Father of lights: ) as that hee is the causer onely of what is good ( for With him is no variable-nes neither shadow of turning, saith Saint Iames.) As the *Sunne* who is *Pater Luminum*, the fountaine and

# The first Sermon.

and father of Lights, (whereunto Saint *Iames* in that passage doth apparantly allude) giueth light to the Moone, and Starres, and all the lights of heauen, and causeth light wherefoeuer hee shineth, but no where causeth darkenesse: so God the *Father* and fountaine of all goodnesse, so communicateth goodnesse to euery thing hee produceth, as that he \* cannot produce any thing at all, but that which is good. Euery Creature of God then is good.

Which being so; certainly then, *first* (to raise some Inferences from the premisses for our farther instruction and vlc) certainly I say; Sinne, and Death, and such things as are euill and not good, are not of Gods making, they are none of his *Creatures*: for all his *Creatures* are good. *y* Let no man therefore say when hee is tempted and ouercome of sinne, I am tempted of God: neither let any man say when he hath done euill, it was Gods doing. God indeed preserueth the *Man*, actuateth the *Power*, and ordereth the *Action* to the glory of his *Mercy* or *Justice*: but he hath no hand at all in the sinfull defect and obliquity of a wicked action. There is a naturall (or rather transcendentall) Goodnes, *Bonitas Entis* as they call it, in euery *Action*, euen in that whereto the greatest sinne adhereth: and that <sup>2</sup> Goodnes is from God, as that *Action* is his  *Creature*. But the *Euill* that cleaueth vnto it, is wholly from the default of the *Person* that committeth it; and not at all from God. And as for the *Euils* of Paine also; neither are they of Gods making. <sup>2</sup> *Deus mortem non fecit*, saith the Author of the Booke of Wisedome, God made not death, neither doth he take pleasure in the destruction of the liuing: but wicked men by their words, and workes haue brought it vpon themselves: <sup>b</sup> *Perditio tua ex te Israel*, *Os. 13.* O *Israel*, thy destruction is from thy selfe: that is; both thy sinne, whereby thou destroyest thy selfe, and thy *Misery* whereby thou art destroyed.

x Errat, si quis  
putet illos (De-  
os) nocere velle  
q; non possunt.  
Senec. Epist. 95.  
Nec dant malū,  
nec habent. Ibid.

s. 7.  
Inferences  
thence: the  
First.

y Iam. 1. 13.

2. Malū author  
non est, qui om-  
nium quæ sunt  
author est:  
quia in quantum  
sunt, in tantum  
bona sunt. Au-  
gust. 83. Quest.  
21.  
a Wild. 13. 16.

b Ose. 13. 9.



c Amos 3. 6.

ed, is onely and wholly from thy selfe. Certainly God is not the cause of any *Euill*, either of *sinne* or *Punishment*. Conceite it thus : not the Cause of it (*formally*, and) so farre forth as it is *Euill*. For otherwise, we must know, that (*materially* considered) all *Euils* of *Punishment* are from God : for, c *shall there be euill in the City, and the Lord hath not done it ?* Amos 3. 6. In *Euils* of *sinne*, there is no other, but onely that *Naturall* or *Transcendentall* goodnesse (whercof wee spake) in the *Action* : which goodnes though it be from God, yet because the *Action* is *Morally* bad, God is not said to doe it : But in *Euils* of *Punishment*, there is, ouer and besides that *Naturall* Goodnesse whereby they exist, a kind of *Morall* Goodnes, (as wee may call it, after a sort, *improperly*, and by way of *reduction*,) as they are Instruments of the *Justice* of God : and whatsoeuer may be referred to Iustice, may so farre forth be called good : and for that very goodnes, God may be said in some sort to bee the *Author* of these euils of *Punishment*, though not also of those other euils of *sinne*. In both, we must distinguish the *Good* from the *Euill* : and ascribe all the *Good* whatsoeuer it be, (*Transcendentall*, *Naturall*, *Morall*, or if there any other,) to God alone ; but by no meanes any of the *Euill*. Wee are *vnthankfull* if we impute any Good, but to him : and wee are *vnjust*, if wee impute to him any thing but good.

s. 8.

The second.

d See Wild. 13.

1. &c.

c A Gell. 1.

Roß. Astic. 1.

f 1. Tim. 6. 16.

Secondly, from the goodnes of the least *Creature*, guesse we at the <sup>d</sup> excellent goodnes of the great *Creator*. c *Ex pede Herculem*. God hath Imprinted, as before I said, some *steps* and footings of his goodnes in the *Creatures* : from which we must take the best scantling, we are capable of, of those admirable and inexpressible and vnconceivable perfections that are in him. There is no beholding of the body of this *Sunne*, who dwelleth in such a <sup>f</sup> *glorious light* as none can attaine vnto ;  
that



# The first Sermon.

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that glory would *dazle* with blindnesse the sharpest and most *Eagly eye* that should dare to fix it selfe vpon it, with any stedfastnes: enough it is for vs, from those *8* rayes and glimmering beames which he hath scattered vpon the Creatures, to gather how infinitely he exceedeth them in brightnes and glory. *h De ipso vides, sed non ipsum*: We see *his*, but not *him*. His Creatures, they are our best, indeed our only instructors. For though his *revealed word* teach vs, what we should neuer haue learned from the *Creatures* without it: yet, fitted to our capacity, it teacheth no otherwise then by resemblances taken from the *Creatures*. *i id γινώσκον τὸ θεῶν*, as St. Paul calleth it *Rom. 1.* the whole Latitude of *that*, which may be knowne of God, is manifest in the *Creatures*: and the *invisible things* of God not to be understood but by the things that are made. S. Basill therfore calleth the world *k θεωρηματις μαθητηρίου*, the very schoole where the knowledge of God is to be learned: and there is a double way of teaching, a twofold method of training vs vp into that knowledge in that schoole; that is to say, *! Per Viam negationis*, and *per viam Eminentia*. First, *m Viâ negationis*: looke whatsoeuer thou findest in the *Creature*, which fauoureth of defect or imperfection; and know God is not such. Are they limited; subiect to change, composition, decay, &c? Remove these from God: and learne that he is infinite, simple, vnchangeable, eternall. Then *Viâ Eminentia*: looke whatsoeuer perfection there is in the *Creature* in any degree; and know that the same, but (infinitely and incomparably) more eminently, is in God. Is there *Wisdom*, or *Knowledge*, or *Power*, or *Beautie*, or *Greatnesse*, or *Goodnesse*, in any kinde or in any measure, in any of the *Creatures*? *Affirme* the same, but without measure of God: and learne that he is infinitely wiser, and skilfuller, and stronger, and fairer, and greater, and better. In euery good thing so differently excellent a-

C

boue.

g Tanta hæ  
formarum va-  
rietate in rebus  
conditis, quid  
visi quidam  
sunt radij Dei-  
tatis, demon-  
strantis quidem  
quid vere sit a  
quo sunt; non  
tamen quid sit,  
profusus desin-  
entes. Bern.  
Ser. 31. in Cant.  
h Bern. ibid.  
i Rom. 1. 19.  
20.

k Basil.

l Aquin. 1. q. 12.  
12. 12.  
m ἐν τῷ Θεῷ οὐκ ἔστι  
οὐδὲν ἀδύνατον,  
καὶ ἰσότης. ἀπο-  
κρίσει δὲ ἀπάντη-  
σιν τῆς πειρασ-  
τικῆς ἀπορίας πο-  
σὶς τὸ ἴδιον.  
Damasce. 1. de  
fid. Orthod. 4.

2

# The first Sermon.

Mark. 10. 18

boue and beyond the Creatures; as that, though yet they be good, yet compared with him they deserue not the name of good. *There is none good but one, that is God. Mark. 10.* None good, as hee: simply, and absolutely, and essentially, and of himselfe such. The Creatures that they are good, they haue it from him; and their goodnes dependeth vpon him: and they are good but in *part*, and in some *measure*, and in their owne *kinds*. Whensoever therefore we finde any good *from*, or obserue any goodnes *in* any of the *Creatures*: let vs not bury our meditations there, but raise them vp by those *stayres* (as it were) of the *Creatures*, to contemplate the great goodnes of him their *Creator*. We are vnhappie truants; if in this so richly furnished *schoole* of Gods good *Creatures*; we haue not learned from them at the least so much knowledge of him and his goodnes, as to admire, and loue, and depend vpon it and him. Lookes vpon the *Workmanship*, and accordingly iudge of the *Workeman*: Euery *Creature* of God is good: surely then the *Creator* must needs excell in goodnesse.

S. 9.

The third.

o Non ex sui  
natura, sed ex  
suo commodo,  
vel incommodo.  
August. 12. de  
Ciu. 4.  
p Plin. 33 Nat.  
hist. 10.

Thirdly; there is in men, amongst other cursed fruites of selfe-loue, an aptnes to measure things, ° not by the *lenell* of exact *Truth*, but by the *modell* of their owne *apprehensions*. Who is there, that cannot fault anothers worke? The *P Cebler* could espy somethings amisse in *Apelles* his master-piece; becaule the picture was not drawne just according to his fancy. If a thousand of vs heare a *Sermon*, scarce one of that thousand, but he must shew some of that litle wit he hath in *disliking* somthing or other: There the Preacher was too *elaborate*, here too *loose*; that point he might haue *enlarged*, *contracted* this; he might haue beene *plainer* there, shewed more *learning* here; that *observation* was obuious, that *exposition* enforced, that *proofe* impertinent, that *illustration* common, that *exhortation* needlesse, that *reproofe* vnseasonable: one misliketh his *Text*, another his *Method*.

# The first Sermon.

II

a third his *stle*, a fourth his *voyce*, a fifth his *memory*; euery one something. A fault more pardonable if our Censures staid at the workes of *men*, like our selues; and <sup>q</sup> *Momus*. like we did not quarrell the workes of God also, and charge many of his good *Creatures*, either with manifest *ill*, or at leastwise with *vnprofitablenes*. <sup>r</sup> Why was *this* made? or why *thus*? what *good* doth this, or what *vse* of that? It had perhaps beene better, if this or that had neuer bin; or if they had beene otherwise. Thus we sometimes say or thinke. To <sup>t</sup> rectifie this corruption, remember this first clause of my Text, *Euery Creature of God is good*. Perhaps thou seest not, what good there is in some of the *Creatures*: like enough so: but yet consider, there may bee much good, which thou seest not. Say, it giuerh thee no *nourishment*: Possibly it may doe thee <sup>u</sup> *seruice* in some other kinde. Say, it neuer yet did that: yet it may doe hereafter. Later times <sup>v</sup> haue found out much good vse of many *Creatures*, whereof former ages were ignorant: and why may not after times find good in those things, which doe vs none? Say, it neuer did, nor euer shall do seruice to *man*, (although who can tell that?) yet who knoweth but it hath done, or may doe seruice to some other *Creature*, that doth seruice to man? Say, nor that neither: yet this good thou mayst reape euen from such *Creatures*, as seeme to affoord none; to take <sup>x</sup> knowledge of thine owne ignorance, and to *humble* thy selfe thereby, who art so farre from comprehending the *essence*, that thou canst not comprehend the very *workes* of God. The most vnprofitable *Creatures* profit vs, at least this way: <sup>y</sup> *Visu*, *si non usu*, as *Bernard* speaketh; if not to vse them, yet to see in them as in a glasse Gods wisdom, and our owne ignorance. And so they doe vs good; if not <sup>z</sup> *cedendo in cibum*, if not *exhibendo ministerium*, in feeding and seruing vs; yet *exercendo*

*documentum*, August. 83 quest. 25. y Bern. Sermon. 5. in Cant. 2 Ibid.

q Lucian in  
Hermotimo.  
r Sec Sirac. 39.  
16, 17. &c.

t Ne tanti arti-  
ficis opus in ali-  
quo reprehende-  
re vanitate  
humana teme-  
ritatis audea-  
mus. August.  
12 de Cinit. 4.

u τὸ μὲν οὐκ ἔστι  
βέβαιον, τὸ δὲ οὐκ ἔστι  
δυνατόν, τὸ δὲ  
οὐκ ἔστι τῆς φύ-  
σεως ἰσχύϊ  
κατασκευασ-  
μένον ἱερόν.  
Damasc. 2 de  
fid Orthod. 12:

v Quam multa  
animalia hoc  
primum cogno-  
vimus seculo?  
et quidem  
multa venientis  
aui populus, ig-  
nota nobis, Sci.  
Senec. 7. Nat.  
qu. 31.

x Viriur qui-  
busdam assu-  
mendis et res-  
puendis, ad va-  
letudinem; qui-  
busdam tole-ā-  
dis, ad patien-  
tiam; quibus-  
dam ordinādis,  
ad iusticiam;  
quibusdam con-  
siderandis, ad a-  
liquod veritatis



## The first Sermon.

§. 10.  
A Doubt  
removed.

*ingenium*, as the same *Bernard* speaketh; in exercising our wits and giuing vs a sight of our ignorance.

But yet those Creatures, which are apparantly hurtfull to vs; as *Serpents*, and *Wild-beasts*, and sundry *poysenous plants*; but aboue all, the *Diuels*, and cursed *Angels*: May we not say, they are ill, and justly both *blame* and *hate* them? Euen these also are *good*, as they are the *Creatures of God*, and the workmanship of his hands. It is onely through *sinne*, that they are *Euill*: eyther to *vs*, as the rest, or in *themselves*, as the *Diuels*. These (now wicked) *Angels* were *glorious* Creatures at the first: by their owne voluntary transgression it is, that they are now the *worst*, and the *basest*. And as for all the other Creatures of God, made to doe vs service; they were at the first, and still are good in *themselves*: if there cleaueth to them any *euill*, whereby they become hurtfull to *vs*, that is by *accident*; and wee haue to thanke none but our selues for that. For who, or what could haue harmed vs, if we had beene followers of that which was good? It was <sup>a</sup> not of their owne accord, but through our *sinfulness*, that the Creatures became *subiect vnto vanity*, and capable eyther to *doe* or to *suffer* ill. They had beene still *harmlesse*, if we had bin still *faultlesse*: it was our <sup>b</sup> *sinne*, that at once forfeited both *our* innocency, and *theirs*. If then we see any ill in them, or finde any ill by them; let vs not lay the *blame*, our wreake our *hatred* vpon them: let vs rather bestow our *blame* and *hatred* where it is most due, the *blame* vpon *our selues*, the *hatred* vpon *our finnes*. If *Balaam* had done iustly, he should haue spared the <sup>c</sup> *Asse*, and haue corrected *himselfe*: but the false *Prophet* doth the *fault*, and the poore *beast* must beare both *blame* and *strokes*. When we suffer, we *curs*, or at the easiest *blame* the Creatures: this *weather*, that *flood*, such a *storme*, hath blasted our *fruits*, fanded our *grounds*, shipwrackt our *wares*, and vndone vs: when alas these haue neyther

<sup>a</sup> Rom. 8. 20.

<sup>b</sup> *ἡμετέρας τῶν  
καταπονήσεων  
τῆς σωτηρίας.*  
Chrysost. in Gen.  
Hom. 25.

<sup>c</sup> Numb. 22.  
27, &c.



heart nor strength against vs, but what our selues put into them by our *sinnes*. Euery fence of *euill* thereof in or from the Creatures, should worke in vs a fence of our *disobedience* vnto God, should encrease in vs a *detestation* of the sinnes we haue committed against God, should teach vs by condemning our selues, to *acquire* the good Creatures of God : which as they are good in themselves, so should they haue beene euer and onely good vnto vs, if wee had beene true to our selues, and continued good and faithfull seruants vnto God. They are all good : doe not thou *accuse* any of them, and say they are euill ; doe not thou *abuse* any of them, and make them euill.

Hitherto of the first Point, the Goodnesse of the Creatures ; Euery Creature of God is good. Followeth the second, which is their use : consisting in their lawfulnessse vnto vs, and our liberty vnto them ; euery Creature of God is good, and nothing to bee refused. [Nothing.] That is, most agreeable to the argument of the former verse, nothing fit for food : but more generally, (and so I rather thinke the Apostle intendeth it) no creature of God, whereof we may haue vse or service in any kinde whatsoever. *Nothing*, which may yeeld vs any comfortable content for the support of this life, in point of health, ease, profit, delight, or otherwise (with due sobriety, and other requisite conditions ; ) nothing is to bee refused. By which Refusall the Apostle meaneth not a bare forbearance of the things ; (for that we both may, and in many cases ought so to refuse some of the Creatures shall anone appeare : ) but the thing he forbiddeth is, the forbearance of the Creature, as vpon immediate tye of Conscience ; viz. eyther out of a superstitious opinion of the unlawfulnessse of any creature, for some supposed naturall or legall vncleannesse in it, or out of a like superstitious opinion of some extraordinary perfection, or operative and effectuall holinesse in such refusall. The

S. I. I.  
Obseru. II.  
Our Liberty to the  
Creatures.

Point is this. *All the Creatures of God are lawfull for vs to vse*: so as it is against *Christian liberty*, eyther to charge the *vse* of them with *sinne*, or to place *holinesse* in the *abstaining* from them.

§. 12. Our Apostle often teacheth this Point. In *Rom. 14.* at *Psal. 20.* <sup>d</sup> [*All things are pure*:] and at *Psa. 14.* there he deliuereth it as a certaine truth, and vpon knowledge, <sup>c</sup> [*I know and am perswaded by the Lord Iesus, that there is nothing vncleane of it selfe*:] and therefore he imputeth it as an error and *weakenes* in judgement to them that refused some kind of meates out of a superstitious opinion, or but timorous feare of their vnlawfulness, at *Psal. 2.* <sup>f</sup> [*One beleueth hee may eate all things: another, who is weake, eateth hearbes*:] And in *1. Cor. 10.* <sup>g</sup> [*Whatsoeuer is sold in the shambles that eate, asking no question for Conscience sake*:] and anon *Psal. 27.* <sup>h</sup> [*if an unbeliener bid you to a feast and you be disposed to goe; Whatsoeuer is set before you, eate, asking no question for conscience sake.*] And to the end we might know the libertie he there giueth to extend to all other Creatures as well as meates, he pronounceth of them all vniuersally at *Psal. 23.* <sup>i</sup> [*πάντα μοι ἔχου. All things are lawfull for me*]. And so he doth in *Tit. 1. 15.* vniuersally too; <sup>k</sup> [*Omnia munda mundis, To the pure all things are pure.*] From all which Testimonies wee may conclude, there is no *unlawfulness* or *impurity* in any of the Creatures, but that wee may with security of conscience, freely vse them without sinne. If wee vse them doubtingly against *Conscience*, or indiscreetly against *Charity*, or otherwise inordinately against *Sobriety*; they become indeed in such cases sinfull vnto vs: But that is through *our* default, not theirs; who sinfully abuse that, which wee might lawfully vse. And that *abuse* of ours, neither <sup>l</sup> *defileth* the things themselues; nor ought to <sup>m</sup> *preiudice* the liberty of another, that may vse them well.

And

# The first Sermon.

15

And as there is no *sinne* in the *use*: so neither is there any *religion* or *perfection* to be placed in the *refusall* of any of Gods *Creatures*. Rather on the contrary, to abstaine from any of them, out of a conceit of any such *perfection* or *holinesse*, is it *selfe* a *sinfull* *superstition*. Our *Apostle* ranketh it with *Idolatrous* <sup>n</sup> *Angel-Worship*, and condemneth it as a *Will-Worship*, *Colos. 2.* from *Vs. 16.* to the end of the Chapter. The *subiecting* of our *selues* to those and such like *ordinances*, *Touch not, tast not, handle not*; though it may haue a *shew* of *wisedome* in *will-Worship*, and in a *voluntary* *humility* and *neglecting* of the *body*, yet it is *derogatory* to that *liberty* wherein *Christ* hath set vs free, and a *reuiuing* of those *rudiments* of the *world*, from which we are *dead* with *Christ*. Eue-ry *Creature* of *God* is good; and *nothing* to be *refused*, out of a *superstitious* either *fear* of *vnlawfulnessse* or *opinion* of *holines*.

Now the *Ground* of this our *Right* or *Liberty* vnto the *Creatures* is double: the one, *Gods ordinance* at the first *Creation*; the other *Christs purchase* in the worke of *Redemption*. At the *Creation*, *God* made *all things* for mans *vse*, as hee did man for his owne *seruice*; and as he *referred* to himselfe his *absolute* *Soueraignty* ouer *Man*; so he gaue vnto man a kind of *limited* <sup>o</sup> *Soueraignty* ouer the *Creatures*, in *Gen. 1.* p He hath put *all things* in *subiection* vnder our *feete*, saith *Dauid*, *Psal. 8.* Which *dominion* ouer the *Creatures* was one *speciall* branch of that glorious <sup>q</sup> *Image* of *God* in vs, after which wee were created: and therefore was not, nor could be *absolutely* <sup>r</sup> *lost* by *sinne*; but onely *decayed* and *defaced*, and *empaired*, as the other branches of that *Image* were. So that, albeit man by *sinne* lost a great part of his *Soueraignty*, ( <sup>s</sup> τὴν τῆς ἀρχῆς ἀνεπηρώτητον, as speaketh *St. Chrysostome*, ) especially so farre as concerneth the *execution* of it; many of the *Creatures* being *turbant, non turbant*. *Bern. in Cant. Ser. 82.* <sup>t</sup> *Chrysost. in Gen. hom. 9.*

now

S. 13.  
Or merit, in  
the forbear-  
ance.

<sup>n</sup> Col. 2. 16,  
&c.

S. 14.  
Our right  
by Creation.  
<sup>o</sup> Gen. 1. 26.  
<sup>p</sup> Psal. 8. 6. —  
quod nos in hoc  
pulcherrimo do-  
micilio volue-  
runt (Dij) se-  
cundas sortiri,  
quod terrenis  
præficerunt.  
Sen. 2. de benef.

29.  
<sup>q</sup> Gen. 1. 27.  
<sup>r</sup> Bonis natura  
mala aduentitia  
dum non succe-  
dunt, sed acce-  
dunt: turpant;  
utique ea, non  
exterminant, sed

13

1

4



ε δὲ τὸ πρῶτον  
καὶ τὸ δεύτερον  
ἐστὶν ἀνάγκη  
ἐκ τῆς φύσεως  
καὶ τῆς φύσεως.  
Damas. 4. de  
fid. Oribod. 4.

§. 15.

And Re-  
demption.

\* Col. 1. 20.

\* Heb. 1. 2.

γ Rom. 8. 32.

α Ioh. 8. 36.

\* 1. Cor. 3. 22.

23.

§. 16.  
This liberty  
impeached  
by Iudaisme

now rebellious & noysome vnto Man and *unanswering* his commands and expectations: yet the *Right* still remaineth euen in corrupt nature; & there are still to be found some tracings and *Characters*, as in Man of *superioritie*, so in them of *subiection*. But those *dimme*, and confused, and scarce legible: as in old *Marbles*, and *Coines*, and out-worne *Inscriptions*, we haue much a doe to find out what some of the letters were.

But if by *sinne* we had lost all that *first title* we had to the Creature, wholly and vtterly: yet God hath been pleased graciously to deale with vs, we are fully as well as before. God the *Father* hath graunted vs, and God the *Sonne* hath acquired vs, and God the *Holy Ghost* hath sealed vs a *new Patent*. By it, whatsoever *Defect* is, or can be supposed to be, in our *old Evidence*, is supplied, and by vertue of it, we may make fresh *challenge* and re-nue our *claime* vnto the Creatures. The blessed Sonne of God *hauing made peace through the blood of his Crosse*, hath reconciled vs to his Father; and therein also reconciled the *Creatures* both to vs and him: *reconciling by him* (saith our Apostle Col. 1. 20.) *πάντα*, all things (not men onely) *vnto himselfe*. For God hauing giuen vs his Sonne \* *the heyre of all things*; hath he not γ *with him giuen vs all things* else? hath he not permitted vs the free vse of his Creatures in as ample *Right* as euer? α *If the Sonne haue made vs free, we are free indeede*. And as verily as *Christ is Gods*, so verily (if we be *Christs*) *all things are ours*. This Apostle setteth downe the whole *series* and forme of this *spirituall Hierarchy*, (if I may so speake,) this *subiection* and *subordination* of the *Creatures* to Man, of *Man* to *Christ*, of *Christ* to *God*, 1. Cor. 3. α *All are yours, and yee are Christs, and Christ is Gods*.

Strengthened with this double *title*, what should hinder vs from *possession*? Why may we not freely vse that *libertie*, which was once *giuen vs by God*, and againe *resto-*



restored vs by Iesus Christ? Why should we not stand fast in, and contend earnestly for the maintenance of that libertie, wherewith Christ hath set vs free: by rejecting all fancies, opinions, and Doctrines, that any way trench vpon this our Christian prerogative; or seeke eyther to shorten, or to corrupt, our freedome vnto, and power ouer the Creatures? First, If any shall oppose the legall Prohibitions of the Old Testament; whereby some Creatures were forbidden the Iewes, pronounced by God himselve vnlawfull, and decreed vnlawfull: it should not trouble vs. For, what euer the principall reasons were, for which those prohibitions were then made vnto them (as there bee diuers reasons giuen thereof by Diuines both ancient and moderne;) certaine it is, they now concerne not vs. The Church, during her nonage and pupillage, (though she were of all, and had right to all; yet) was to bee held vnder Tutors and Governors, & to be trayned vp vnder the law of Ceremonies as under a School-master, during the appointed time. But when the fulnesse of the time appointed was come, her wardship expired, and livery sued out (as it were;) by the coming and suffering of Christ in the flesh: the Church was then to enter vpon her full royalties, and no more to be burdened with those & beggerly rudiments of legall obseruances. The handwriting of Ordinances was then blotted out; and the muddy partition wall broken downe; and the legall impurities of the Creatures scoured off; by the blood of Christ. They haue little to doe then, but withall much to answer; who, by seeking to bring in Iudaisme againe into the Christian Church, eyther in whole or in part, doe thereby as much as lyeth in them, (though perhaps vnawares to themselves, yet in deed and in truth) enacuate the Crosse of Christ. In that large sheete of the Creatures, which reacheth from heauen to the earth, whatsoeuer we finde, wee may freely kill, and

D

care,

Gal. 5. 1.

Leuit. 11.

Gal. 4. 1, 2.

Gal. 3. 24.

Gal. 4. 4.

Gal. 4. 9.

Col. 2. 14.

Eph. 2. 14.

in uerbo dei

Damasc. 4 de

fid. Orthod. 4

Gal. 5. 2, 4.

11.

1. Cor. 10. 11.

15.

ease, and vse euery other way to our comforts without  
 scruple. God hauing *cleansed* all; wee are not to *call*  
 or esteeme any thing *common* or *uncleane*: God hauing  
 Created all *good*, we are to *refuse* nothing. If any shall  
 oppose *secondly*, the seeming *morality* of some of these  
 prohibitions; as being giuen <sup>a</sup> *before the Law* of Cere-  
 monies, pressed from <sup>o</sup> *Morall reasons*, and confirmed  
 by <sup>p</sup> *Apostolicall Constitution* since; vpon which  
 ground some would impose vpon the Christian Church  
 this, as a perpetuall yoke, to *abstaine from blood*: Or  
*thirdly*, the *prophanation* which some Creatures haue  
 contracted by being vsed in the exercise of *Idolatrous*  
*Worship*, whereby they become *Anathema*, and are to  
 be held as *exorable things*; as <sup>q</sup> *Achans Wedge* was,  
 and the <sup>r</sup> *Brazen-Serpent* which *Hezekiah* stamped  
 to powder; vpon which ground also some others haue  
 inferred an vtter vnlawfulnesse to *vse* any thing in the  
*Church*, which was *abused* in *Papery*, by calling them  
*raggas* and *reliques of Idolatry*: neyther this, nor that  
 ought to trouble vs. For although neither my *ayme*,  
 (which lyeth another way,) nor the *time*, will permit  
 me now to giue a just and full and satisfying *answere* to  
 the seuerall *instances*, and their *grounds*: yet the very  
 words and waight of my *Text*, doe giue vs a cleere re-  
 solution in the generall, and sufficient to rest our Con-  
 sciences, and our iudgements and practise vpon; that,  
 notwithstanding all pretensions of reason to the con-  
 trary, yet these things, for so much as they are still  
*good*, ought not to be *refused*. For the Apostle hath here  
 layd a sure foundation, and impregnable: in that hee  
 groundeth the *vse* vpon the *Power*; and from the *Good-  
 nesse* of the Creature inferreth the *lawfulnessse* of it. [*E-  
 uery Creature of God is good: and nothing to bee refused.*]  
 Hee concludeth; it is therefore not to be refused, be-  
 cause it is *good*. So that looke whatsoeuer *Goodnesse*  
 there is in any Creature; that is, whatsoeuer *naturall*  
*Power*,

n. Gen. 9. 4.

o. Leuit. 17. 11.

14.  
p. Act. 15. 20.

29.

3

q. Iosh. 7. 1.

r. 4. Kin. 18. 4.

# The first Sermon.

19

Power it hath, which either *immediately* and of it selfe is, or may by the *improvement* of humane art and industry be taught to be, of any vse vnto man, for necessity, nourishment, seruice, lawfull delight or otherwise: the *Creature*, wherein such goodnes or power is to be found, may not be refused as vpon tye of Conscience; but that power and goodnesse it hath, may lawfully be *employed* to those vses, for which it is meete in regard thereof: Euer provided, we be carefull to obserue all those requisite conditions, which must guide our consciences, and regulate our praetise, in the vse of all lawfull and indifferent things. They that teach otherwise, lay burdens vpon their owne consciences which they *neede* not, and vpon the consciences of their brethren which they *should* not; and are iniurious to that liberty which the blessed *Source* of God hath purchased for his Church, and which the blessed *spirit* of God hath asserted in my Text.

Iniurious in the second place, to this branch of our *Christian liberty*, is the *Church of Rome*: whom Saint Paul in this passage hath branded with an indeble note of infamy; in as much as those very *doctrines*, wherein he giueth instance as in *doctrines of Devils*, are the received *Tenets* and *Conclusions* of that Church. Not to insist on other preiudices done to *Christian liberty*, by the intollerable vsurpations of *the man of sin*, who exerciseth a *spirituall Tyranny* ouer mens Consciences, as opposite to *Euangelicall liberty*, as *Antichrist* is to *Christ*: let vs but a little see, how she hath fulfilled Saint Pauls prediction in teaching *lying* and *Diuelish doctrines* and that with *seared* consciences and in *Hypocrisie*, in the two specialities mentioned in the next former verse, viz. forbidding to *Marry*, and commanding to *abstaine* from *Meates*.

Marriage, the holy *Ordinance* of God, instituted in the place and estate of innocency, honoured by *Christ*

§. 17.  
and Popery;  
in the  
points

f 2. Thes. 2.

§. 18.  
of Marriage,  
2 Gen. 2. 18.  
1 Ioh. 2. 2.



\* 1. Cor. 7. 2.

y Heb. 13. 4.

z 1. Cor. 7. 9.

\* Rcu 17. 1. 3.

a Bellarm. de  
Monach. Cap. 34b Aquin. 2. 2.  
qu. 88. 2. Bellar.  
de Cler. c. 18. De-  
can. 1. man Con-  
tron. 13. m. 11.c Coster. Enchi-  
rid. cap. 20. p. 9.d Ca. Is. qu. dist.  
34 c. 12 qu. 1.  
ca. Dilectissimiss. 16.  
and Meates.e Benedictines  
and Carthusians

presence at *Cana* in Galilee; the *seeds* plot of the Church, and the \* sole-allowed *remedie* against incontinencie and burning lusts; by the Apostle commended as *honorable in all men*, and commanded in case of *z vstion* to all men: is yet by this \* *purple strumpet* forbidden, and that *sub mortali*, to Bishops, Priests, Deacons, Subdeacons, Monkes, Fryers, Nannes: in a word, to the whole *Clergie* (as they extend that title) both *Secular* and *Regular*. Wherein besides the *Diuelishnes* of the Doctrine, in contrarying the Ordinance of God, and in denying men subiect to sinfull lusts the lawfull remedie, and so casting them vpon a necessity of sinning, see if they doe not teach this lye with *fearred* consciences. For with what Conscience can they make the same thing a *Sacrament* in the Lay; and \* *Sacriledge* in the Clergy? With what Conscience permit *stewes*; and torbid *Marriage*? With what conscience alledge *Scriptures* for the single life of Priests; and yet confesse it to bee an *b* ordinance onely of *Ecclesiasticall* and not of *Diuine* right? With what conscience confesse *fornication* to be against the Law of God, and *Priests marriage* onely against the Law of *holy Church*; and yet make *marriage* in a Priest a *c* farre fouler sinne then *fornication*, or *incest*? with what conscience exact a *vow* of continencie from Clearks, by those *Canons*, which *d* defend their open incontinency? With what conscience forbid *lawfull marriages* to some; and yet by dispensation allow *unlawfull marriages* to others.

And is not the like also done in the other particular, concerning *Meates*? The lawes of that Church forbidding some *e* orders of men, some kinds of meates perpetually, and *all* men some meates vpon certaine dayes: and that not for *conuill* respects; but with opinion of *satisfaction*, yea *merit*, yea and *supererogation* too. In which also, besides the *Diuelishnes* of the Doctrine, in corrupting the profitable and religious exercis: of *fasting*.

*fasting*, and turning it into a superstitious obseruation of *Dayes and Meates*: judge if they doe not teach this lye also, as the former, with *feared Consciences*. For with what conscience can they allow an ordinary *Confessor* to absolve for Murder, Adultery, Perjury, and such petty crimes; but reserve the great sinne of *Eating flesh* vpon a Friday or Ember day to the censure of a *Penitentiary*, as being a matter beyond the power of an ordinary Priest to grant absolution for? With what Conscience make the tasting of the courtest *flesh* a breach of the *Lent fast*; and sursetting vpon the delicatest *fishes and confections*, none? With what conscience pretend they forbid such and such meates, for the *taming* of the flesh; when they allow those that are farre more *nutritive* of the flesh, and *incentive* of fleshly lusts? With what conscience *inforce* such abstinence for a *penance*, and then presently release it againe for a *peny*? Indeed the *Glosse* vpon the 6<sup>th</sup> *Canon*, that doth so, hath a right worthy and a right wholesome note: Note, saith the 5<sup>th</sup> *Glosse*, that he who giueth a *peny* to redeeme his fast, though he giue money for a spirituall thing, yet he doth not commit *Symonie*, because the contract is made with God. If these men had not *feared* vp their consciences: would they not thinke you feeble some checke at the broaching of such ridiculous and inconsistent stuffe, as sheweth from these two heads of *Diuellish Doctrines*; of forbidding to Marry, and commanding to abstaine from Meates?

I deny not; but the *bauds* of that strumper, the *Dottors* of that Church; haue their *colourable pretences* wherewith to blanch ouer these errors: else the *lies* would be palpable; and they should not otherwise fill vp the measure of their Apostacy, according to my Apostles prophecie, in *teaching these lies in Hypocrisie*. But the *colours*, though neuer so artificially *tempered*, and neuer so handsomely *layd on*; are yet so *thin*: that

f Dist. 82. ca.  
Presbyter.

g Gloss. ibid:

5. 20.  
The extent  
of this Li-  
berty, in  
eight Positi-  
ons.

# The first Sermon.

asteddy eye, not bleered with preiudice, may discerne the Lye through them, for all the Hypocrisie. As might easily be shewen; if my entended course led me that way, and did not rather direct me to matter of more profitable and vniuersall. Having therefore done with them it were good for vs in the third place, ( that we might know our owne freehold with better certainty, and keepe our selues within our due bounds; ) to inquire a little what is the just extent of our Christian liberty vnto the Creatures, and what restraints it may admit. A point very needfull to bee knowne for the resolution of many doubts in conscience, and for the asking of many questions and disputes in the Church: which are of very noysome consequence, for want of right information herein. I haue other matter also to entreate of: and therefore since I may not allow this enquiry so large a discourse, as it well deserueth: I shall desire you to take into your Christian consideration, these Positions following.

S. 21.

I. It extendeth to all the Creatures.

*b* Rom. 14. 20

*i* 1. Cor. 10. 23

*k* 1. Cor. 3. 22.

S. 22.

II. It equally respecteth the use and the forbearance.

*l* 1. Cor. 6. 12.

The First. Our Christian liberty extendeth to all the Creatures of God. This ariseth clearly from what hath beene already deliuered: and the testimonies of Scripture for it are expresse. *<sup>h</sup> All things are Pure; <sup>i</sup> All things are lawfull; <sup>k</sup> All are yours; elsewhere: and here, Nothing to be refused.*

The second Position. Our Christian libertie equally respecteth the using, and the not using of any of Gods Creatures. There is no Creature; but a Christian man by vertue of his libertie, as hee may use it vpon just occasion, so hee may also vpon just cause refuse it. *<sup>l</sup> All things are lawfull for mee, saith St. Paul, but I will not be brought vnder the power of any thing.* Where he establisheth this libertie in both the parts of it: libertie to use the Creatures, or else they had not all beene lawfull for him; and yet libertie not to use them, or else he had bin vnder the power of some of them. Whence it followeth, that



that all the Creatures of God stand in the nature of things *Indifferent*: that is, such as may indifferently bee eyther *used* or *not used*, according as the rules of godly discretion, circumstances duely considered, shall direct.

The *Third Position*. Our Christian liberty for the vsing or not vsing of the creature, may without prejudice admit of some *restraint* in the outward practise of it. *Ab illicitis semper, quandoque & a licitis*; I thinke it is St. Gregories: A Christian must neuer doe vnlawfull; nor yet alwaies, lawfull things. St. Paul had liberty to *eate flesh*, and hee vfed that liberty, and ate flesh: yet hee knew there might bee some cases, wherein to abridge himselfe of the vse of that liberty so farre, as *not to eate flesh whilst the world standeth*. But what those *Restraints* are, and how farre they may bee admitted without prejudice done to that liberty, that wee may the better vnderstand: let vs goe on to

The *Fourth Position*. Sobriety may and ought to re-  
straine vs in the outward practise of our Christian liberty. For our *Dyet*, all Fish, and flesh, and fowle, and fruites, and spices, are lawfull for vs, as well as Bread and herbes: but may we therefore with chrestlesse prodigality and exquisite royall fare deliciously and sumptuously euery day, vnder pretence of Christian liberty? Likewise for our *Apparell*; all stufes and colours, the richest filkes, and furies, and dyes are as lawfull for vs, as cloath, and leather, and sheepes-russet: *Christian liberty* extendeth as well to one as another. But doe wee thinke that liberty will excuse our pride, and vanity, and excesse, if we ruffle it out in silkes and scarlets, or otherwise in *stufte, colour, or fashion*. vnseateably to our *yeares, sexe, calling, estate or condition*? In all other things of like nature; in our *buildings*, in our *furniture*, in our *retinues*, in our *disports*, in our *recreations*, in our *society*, in our *Marriages*, in other things: wee ought as well

§. 23.  
III. It may admit of some restraints in the outward exercise of it:

n 1. Cor. 8. 13.

§. 24.  
III. as first, Sobriety;

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well to consider, what in *Christian sobriety* is meete for vs to doe; as what in *Christian liberty* may bee done. Scarce is there any one thing, wherein the Diuell putteth flurres vpon vs more frequently, yea & more dangerously too, (because vn suspected:) then in this very thing, in making vs take the *utermost* of our freedome in the vse of *indifferent things*. It therefore concerneth vs so much the more, to keepe a *sober watch* ouer our selues and soules, in the vse of Gods good Creatures: lest otherwise, vnder the fayre title and habite of *Christian liberty*, we yeeld our selues ouer to a *carnall licentiousnesse*.

s. 25.  
V. Secondly,  
Charity: in  
our selues,

• Math. 5. 29.  
30.

The First Position. As Sobriety: so Charity also may, and ought to reſtaine vs in the outward exerciſe of our Christian liberty. Charity, I ſay, both to *our ſelues*, and *others*. Firſt, to *our ſelues*: for regular charity beginneth there. If we are to cut off our *right hand*, and to plucke out our *right eye*, and to caſt them both from vs, when they offend vs: much more then ought we to deny our ſelues the vse of ſuch outward lawfull things, as by experience we haue found, or haue otherwiſe cauſe to ſuſpect to be hurtfull eyther for our *bodies*, or *ſoules*. So a man may, and ſhould reſtaine from *meates*, which may endanger his *bodily* health: But how much more then from euery thing, that may endanger the health of his *ſoule*? If thou findeſt thy ſelfe enflamed with *luſt*, by dancing; if enraged with *choler*, by game: if tempted to *concuſſes*, *pride*, *uicelennes*, *ſuperſtition*, *cruelty*, any ſinne; by occaſion of any of the Creatures: it is better for thee, to make a couenant with thine eyes, and eares, and hands, and ſences, (ſo farre as thy condition and Calling will warrant thee,) not to haue any thing to doe with ſuch things: then by ſatifying them therewith; caſt both thy ſelfe and them into Hell. Better, by our voluntary *abſtinance*, to depart with ſome of our liberty vnto the Creatures: then by our voluntary

rary transgression, forfeit all and become the Diuels captiues.

But Charity, though it begin at home, yet it will abroad: and not resting at our selues, reacheth to our brethren also: of whom we are to haue a due regard in our vse of the creatures. An argument, wherein St. Paul often enlargeth himselfe: as in *Rom. 14.* and *1. Cor. 8.* the whole Chapters throughout, and in a great part of *1. Cor. 10.* The resolution euery where is, that *P* all things be done to edification: that things lawfull become *q* inexpedient, when they offend rather, then edifie: that though *r* all things indeed are pure, yet it is euill for that man which vseth them with offence: that albeit flesh and wine and other things be lawfull, yet *t* it is good neyther to eate flesh, nor to drinke wine, nor to doe any thing, whereby a mans brother stumbleth, or is offended, or is made weake. Hitherto appertaineth that great and difficult common-place of scandall, so much debated and disputed of by Diuines. The Questions and Cases are manifold; not now to bee rehearsed, much lesse resolved, in particular: But the Position is plaine in the generall, that in case of Scandall, for our weake brothers sake, we may, and sometimes ought, to abridge our selues of some part of our lawfull Libertie.

Besidethese two, *Sobriety* and *Charity*; there is yet one restraint more, which ariseth from the duty wee owe to our Superiours, and from the bond of *Ciuill obedience*: which if it had beene by all men as freely admitted, as there is just cause it should, how happy had it beene for the peace of this Church? Concerning it, let this be our *Sixth Position*. The determination of Superiours may and ought to restraine vs in the outward exercise of our Christian liberty. We must *submit our selues to euery ordinance of man*, saith Saint Peter, *1. Pet. 2. 13.* and it is necessary we should doe so: for so is the Will of God, *vers. 15.* Neither is it against Christian

E

libertie

§. 26.  
and others.

2  
p 1. Cor. 14.  
26.  
q 1. Cor. 10.  
23.  
r Rom. 14. 20.  
s Ibid. vers. 21.

§. 27.  
VI. Thirdly,  
Duty, in O-  
bedience to  
Gouernours;  
Oeconomy-  
call,

22  
t 1. Pet. 2. 13.  
15. 16.



## The first Sermon.

\* Rom. 13. 5.  
 x Ibid. vers. 4.  
 y Ibid. vers. 1.

29  
 z 1. Cor. 7. 22.

\* 1. Tim. 6. 3. 5.

§. 28.  
 Civill,

liberty if wee doe so ; for we are still as free as before : rather if we doe not so, we *abuse our liberty for a cloake of malitiousnesse*, as it followeth there, *vers. 16*. And St. Paul telleth vs we *\* must needs be subiect not onely for feare, because the Magistrate \* carrieth not the Sword in vaine, but also for conscience sake, because y the powers that are ordained of God*. This duty, so fully pressed and so vniformely by these two grand Apostles, is most apparant in *prinate societies*. In a family, the *master* or *Pater familias*, who is a kind of *petty Monarch* there, hath authority to prescribe to his *children* and *servants* in the vse of those indifferent things ; whereto yet they, as *Christians*, haue as much libertie as hee. The *servant*, though he be *z the Lords free-man*, yet is limited in his *dyet, lodging, livery*, and many other things by his *master* : and hee is to *submit* himselfe to his masters appointment in these things, though perhaps in his *private affection* he had rather his *maister* had appointed otherwise, and perhaps withall in his *private judgement* doth verily thinke it fitter his *Master* should appoint otherwise. If any man vnder colour of *Christian liberty* shall *\* teach otherwise*, and exempt servants from the obedience of their Masters in such things : St. Paul in a holy indignation inueigheth against such a man, not without some bitterness, in the last Chapter of this Epistle, as one that is *proud, and knoweth nothing* as hee should doe, *but doatesh about questions and strife of words*, &c. *vers. 3. 5*.

Now looke what power the *Master* hath ouer his *servants* for the ordering of his *family* ; no doubt the same at the least, if not much more, hath the *supreme Magistrate* ouer his *subiects*, for the peaceable ordering of the *Common-wealth* : the *Magistrate* being *Pater Patria*, as the *Master* is *Pater familias*. Whosoeuer then shall interpret the *determinations* of *Magistrates* in the vse of the *Creatures* to be contrary to the

the *liberty* of a Christian : or vnder that colour shall exempt *inferiours* from their *obedience* to such determinations, he must blame *St. Paul* ; nay, he must blame the *Holy Ghost*, and not vs, if he heare from vs that he is *proud*, and *knoweth nothing*, and *deateth about vnprofitable questions*. Surely, but that *experience* sheweth vs it hath beene so, and the *Scriptures* haue foretould vs that \* it should be so : that there should bee differences, and sidings, and part-takings in the Church : a man would wonder how it should ever sinke into the hearts and heads of sober vnderstanding men, to deny eyther the *power* in Superiours to *ordaine*, or the *necessity* in Inferiours to *obey* Lawes and constitutions, so restraining vs in the vse of the Creatures.

\* 1. Cor. 11.  
19.

Neyther let any man cherish his ignorance herein : by conceipring, as if there were some difference to be made betweene *Ciuill* and *Ecclesiasticall* things, and Lawes and Persons in this behalfe. The truth is, our *liberty* is equall in both : the *power* of Superiours for restraint equall in both, and the *necessity* of *obedience* in Inferiours equall in both. No man hath yet beene able to shew, nor I thinke euer shal be, a reall and substantiall difference indeed betweene them, to make an inequality. But that still, as *ciuill Magistrates* haue sometimes, for iust politique respects, *prohibited* some trades, and manufactures, and commodities, and enioyned other some, and done well in both : so *Church-gouernours* may vpon good considerations, say it bee but for order and vniformities sake, prescribe the *times*, *places*, *vestments*, *gestures*, and other *Ceremoniall circumstances* to bee vsed in *Ecclesiasticall* Offices and assemblies. As the Apostles in the first *Council* holden at Ierusalem in *Act. 15.* layd vpon the Churches of the Gentiles for a time, a \* restraint from the eating of *Blood*, and things sacrificed to *Idols*, and strangled.

§. 29.  
and Ecclesiasticall.

\* Act. 15. 28,  
29.

s. 30.  
VII. With  
the compari-  
son of these  
3. restraints.

Thus we see our *Christian liberty* vnto the Creatures may without preiudice admit of some *restraints* in the outward exercise of it : and namely from the three respects, of *Christian Sobriety*, of *Christian Charity*, and of *Christian Duty* and Obedience. But now in the comparing of these together ; when there seemeth to be a repugnancy betweene one and another of them, there may be some difficulty : and the greatest difficultie, and which hath bred most trouble, is in comparing the cases of *Scandall* and *Disobedience* together, when their seemeth to be a repugnancy betweene *Charity* and *Duty*. As for example. Suppose in a thing which simply and in it selfe wee may lawfully according to the *Liberty* wee haue in Christ, either vse or forbear ; *Charity* seemeth to lay restraint vpon vs one way, our *weake brother* expecting we should forbear, and *Duty* a quite contrary way, *Authoritie* requiring the vse : in such a case what are we to doe ? It is against *Charity* to offend a brother ; and it is against *Duty*, to disobey a superiour. And yet something must be done : eyther we must *vse*, or *not vse* ; *forbear*, or *not forbear*. For the vntying of this knot, (which, if we will but lay things rightly together, hath not in it so much hardnesse as it seemeth to haue ; ) let this be our *seuenth Position*. In the vse of the Creatures, and all indifferent things, we ought to beare a greater regard to our *publique Gouernours*, then to our *Prinate Brethren* ; and bee more carefull to *obey* them, then to *satisfy* these, if the same course will not in some mediocritie satisfie both. Alas, that our Brethren who are contrary minded, would but with the spirit of *Sobriety* admit *common Reason* to be vmpire in this case : Alas, that they would but consider, what a world of *Contradictions* would follow vpon the contrary *Opinion*, and what a world of *Confusions* vpon the contrary *practise*. Say what can be said, in the behalfe of a *Brother* : all the same, and more may bee said



said for a *Gouverneur*. For a *Gouverneur* is a *Brother* too, and something more : and *Duty* is *Charity* too, and something more. If then I may not offend my *Brother*, then certainly not my *Gouverneur* : because he is my *Brother* too, being a *man*, and a *Christian*, as well as the other is. And the same *Charity*, that bindeth me to satisfy another *Brother*, equally bindeth mee to satisfy this. So that, if we goe no farther, but euen to the common bond of *Charity*, and relation of *Brotherhood* : that maketh them equall at the least : and therefore no reason, why I should satisfy one that is but a *Private Brother* : rather then the *publique Magistrate*, who (that *publique* respect set aside) is my *Brother* also. When the scales hang thus euen : shall not the accession of a *Magistracie* to common *Brotherhood* in him, and of *Duty* to common *Charity* in mee, be enough to cast it cleare for the *Magistrate* ? Shall a *seruant* in a family, rather then offend his fellow-seruant, disobey his Master ? And is not a double scandall against *Charity* and *Duty* both, (for *Duty* implyeth *Charity*,) greater then a single scandall against *Charity* alone ? If private men will bee offended at our *Obedience* to *publique Governours* : we can but be sorry for it : Wee b may not redeeme their offence by our disobedience. Hee that taketh offence, where none is giuen, sustaineth a double person ; and must answere for it, both as the *giuer* and the *taker*. If offence be taken at vs ; there is no woe to vs for it, if it doe not come by vs : c Woe to the man by whom the offence commeth : and it doth not come by vs, if wee doe but what is our duty to doe. The *Rule* is certaine and equitable ; The respect of private scandall ceaseth, where lawfull authority determineth our liberty : and that restraint which proceedeth from speciall *Duty*, is of superiour reason to that which proceedeth but from Common *Charity*.

a Si tantopere cauenda sunt scandala parvulorum, quanto amplius praelatorum ? Bernard, de Precept. & dispens.

b Prudenter advertat qui hoc cogitat, scandalum scandalorum bene emendari. Qualis emendatio erit, si vs alius scandalum tollas, alios scandalizas ? Bernard, de prae. & disp. c Math. 8. 7.

5.31.  
VIII. The  
inward free-  
dome of the  
Conscience

Three *Moderatours* then of our Christian liberty to the Creatures we are to allow off; *Sobriety*, *Charity*, and *Duty*: vnto euery of which a just regard ought to be had. Neither neede we feare, if we suffer *Sobriety* on one side, and *Charity* on another, and *Duty* on a third, thus to abridge vs in the vse of our *Christian liberty*; that by little and little it may be at length so pared away among them, that there may bee little or nothing left of it. To remoue this suspition; let this be our *Eighth* and last *Position*. No respect whatsoever can, or ought to diminish the *inward freedome* of the conscience to any of the Creatures. And this *inward freedome* is it, wherein especially consisteth our *Christian liberty* to the Creature. This freedome we are all bound to maintaine to the utmost of our powers; and not to suffer our selues to be made <sup>d</sup> the seruants of men, (otherwise then in <sup>e</sup> *seruing one another by lawe*;) but to <sup>f</sup> *stand fast in the liberty wherein Christ hath set vs free*. Now this *Liberty* consisteth in a certaine resolution of judgement, and a certaine perswasion of conscience arising thence, that all the creatures of God are in themselves lawfull, and free for vs either to vse, or refuse, as wee shall see it expedient for vs: and that neither the vse nor the forbearance of them, doth of it selfe either commend or discommend vs vnto God; or any way either please him as a part of his worship, or offend him as a transgression of his Law. 8 The Kingdome of God is not meate and drinke, saith Saint Paul: <sup>h</sup> neither if wee eat, are wee the better; neither the worse if wee doe not eat; nor on the contrary. Now here is the wickednesse, and the vsurpation of the *High Priest of Rome*; that he challengeth to himselfe a spirituall power over the consciences of men, which is the greatest tyranny that euer was, or can be exercised in the world: laying impurity vpon the things he forbiddeth; and annexing operative holinesse, and power both satisfactory, and

d 1. Cor. 7. 23.

e Gal. 5. 13.

f Gal. 5. 1.

g Rom. 14. 17.

h 1. Cor. 8. 8.

and *meritorious*, to the things hee inioyneth. Which v-  
surpation, whofoeuer hateth not in him with a perfect ha-  
tred: is justly *unworthy* of, and shamefully *unthankfull*  
for, that *liberty* and freedome, which the blessed Sonne of  
God, hath purchased for his Church.

But this *inward freedome* once established in our hearts,  
and our consciences, fully perswaded therof: let vs thence-  
forth make no scruple to adinit of such just *restraints* in the  
outward exercise of it, as Christian *Sobrietie*, *Charitie*,  
and *Dutie* shall require. For wee must know, that the *Li-  
berty* of a Christian is not in *eating*, and *wearing*, and *doing*,  
*what* and *when* and *where* and *how* he list; but in being assu-  
red that it is all one before God, (in the things themselues  
barely considered,) whether hee *eate* or not *eate*, *weare* or  
not *weare*, *doe* or not *doe*, this or that, and that therefore, as  
he may vpon iust cause *eate*, and *weare*, and *doe*; so he may  
vpon iust cause also refuse to *eate*, or *weare*, or *doe*, this thing  
or that. Indeed otherwise, if wee well consider it, it were  
but the empty *name* of liberty, without the *thing*: for how  
is it *liberty*, if a man be determinately bound the one way,  
and tyed *ad alteram partem contradictionis* precisely: and  
not left indifferent and equall to either? If then the re-  
gards of *Sobrietie*, *Charity*, or *Duty*, doe not require a for-  
bearance, thou knowest *every Creature of God is good*, and  
*nothing to be refused*: thou hast thy *Liberty* therefore, and  
mayest according to that liberty freely *use* that Creature.  
But if any of those former respects require thou shouldest  
forbeare; thou knowest that *the Creature still is good*, and  
as not to be *refused*, so not to be *impased*: thou hast thy *li-  
berty* therefore here, as before, and oughtest according to  
that liberty, freely to *abstaine* from that Creature. Both in  
vsing, and refusing, the *Conscience* is still free: and as well  
the *use* as the *refusall*, and as well the *refusall* as the *use*, doe  
equally and alike belong to the true *libertie* of a Christian.

We haue seene now, what *liberty* God hath allowed vs:  
and therein we may see also his great goodnesse and bounty  
towards vs, in making such a world of *Creatures*, and all of

them

S. 32.  
may stand  
with some  
restraints in  
the outward  
exercise.

14

22

S. 33.  
Obseru. III.  
The Crea-  
ture to be re-  
ceined with  
Thankesgi-  
uing;



## The first Sermon.

them good, [*Euery Creature of God is good ;*] & not enuying vs the free use of any of those good Creatures, [*Nothing to be refused,*]. But where is our *Duty*, answerable to this *Bounty*? Where is our *thankesfulness*, proportionable to such receipts? Let vs not reioice too much in the Creatures *goodnes*, nor glory too much in our *freedome* thereunto : vnlesse there be in vs, withall, a due care and conscience to performe the *Condition*, which God requireth in lieu thereof; neither can their *goodnes* doe vs good, nor our *freedome* exempt vs from *euill*. And that condition is, the *Dutie of thankesgiuing*: expressed in the last clause of the verse, [*If it be receiued with thankesgiuing.*] Forget this *promise*: and we vndoe all againe, that we haue hitherto done, and destroy all that we haue already established concerning both the *goodnes* of the Creature, and our *liberty* in the vse thereof: for without *thankesgiuing*, neither can we partake their *Goodnes*, nor vse our owne *liberty*, with comfort. Of this therefore in the next place: wherein the *weight* of the *Duty* considered, together with our *backwardnes* thereunto, if I shall spend the remainder of my time, and meditations: I hope my labour by the blessing of God and your prayers shall not be vnprofitable, and my purpose therein shall find, if not *allowance* in your judgements, at least in your *Charity Excuse*. To speake of which *Duty of thankesgiuing* in the full extent, and by way of common place; were to enter into a spacious field, indeed a very sea of matter without bottome. For mine owne ease therefore and yours, I shall confine my selfe to that branch of it, which is most immediately pertinent to my text; *viz.* that tribute of *Thankes*, which we owe vnto God for the free vse of his good Creatures: forbearing to meddle with the other branches thereof, otherwise then as they fall within the reach of this, by way either of *Proportion* or *Inference*.

S. 34.  
and what is  
meant there-  
by.

And first we are to know, that by *Thankesgiuing* in my Text is not meant onely that *subsequent* act, whereby wee render vnto God *praise* and *thankes* for the Creature, after wee haue receiued it, and enjoyed the benefit of it: which

which yet is most properly *Thankesgiuing* : but we are to extend the word farther, euen to those precedent acts of *Prayer* and *Benediction*, whereby we beseech God to giue his blessing to the Creature, and to sanctifie the vse of it to vs. For what in this verse is called *Thankesgiuing*, is in the next verse comprehended vnder the name of *Prayer*. And we shall accordingly find in the Scriptures elsewhere, the words *ἁγιασμα*, and *Εὐχαριστία*, the one wherof signifieth properly *Blessing*, the other *Thankesgiuing*, vsed oftentimes promiscuously the one for the other. The blessing which our blessed Saviour Iesus Christ, vsed at the consecration of the *Sacramentall bread*, <sup>b</sup> St. Luke and <sup>c</sup> St. Paul expresse by the word *ἁγιαστικός* : <sup>d</sup> St. Mathew and <sup>e</sup> St. Marke, by *ἁγιασμός*. And the Prayer of blessing, vsed before the eating of *common Bread*, is by <sup>f</sup> euery one of the *four* Euangelists in some places described by the word *ἁγιαστῆν* : and by <sup>g</sup> three of them in other some places, by *ἁγιασῆν*. And the name <sup>h</sup> *Εὐχαριστία* is somtimes found in the writings of the Ancients, for the Sacrament of the *Lords Supper* ; the more vsuall name whercof is *Εὐχαριστία*, or the *holy Eucharist*. And we in our ordinary manner of speech, call as well the *Blessing* before meate, as the *Thankesgiuing* after, by the common name of *Grace*, or *saying of Grace*. Both these then together, *Grace* before meate, and *Grace* after meate ; a sacrifice of *Prayer* before we vse any of the good Creatures of God, and a sacrifice of *Praise* after we haue vsed them ; the *Blessing* wherewith we blesse the Creature in the name of God, and the *Blessing* wherewith we blesse the Name of God for the Creature : both these I say together, is the just extent of that *Thankesgiuing*, whercof my Text speaketh, and we are now to entreat.

Concerning *Meates* and *Drinckes*, vnto which our Apostle hath speciall reference in this whole passage : this duty of *Thankesgiuing*, hath bin euer held so congruous to the partaking thereof, that long and ancient custome hath established it in the common practise of Christians ; not only with inward thankfulness of heart to recount and ac-

F

know.

<sup>a</sup> Verſ 5. *bic.*

<sup>b</sup> Luk. 22. 17.

19.

<sup>c</sup> 1. Cor. 11. 14

<sup>d</sup> Math. 26. 27.

<sup>e</sup> Mark. 14. 22.

23.

<sup>f</sup> Math. 15. 36.

Mark. 8. 6.

Ioh. 6. 11.

Act. 27. 35.

<sup>g</sup> Math. 14. 19.

Mark. 6. 41.

Luk. 9. 16.

<sup>h</sup> See *Casaub.*

*exercit.* 16. in

*Biron. ſect.* 33.

S. 35.

For meates  
and drinckes.

i 1. Cor. 10. 30

k Math. 14. 19.

&amp; 15. 36.

l Mark. 6. 41.

&amp; 8. 6.

m Luk 9. 16.

n Ioh. 6. 8.

o *superfluous.*

Math. 26. 30.

p Act. 27. 35.

q Rom. 14. 6.

knowledge Gods goodnes to them therein, but also *outwardly* to expresse the same in a vocall solemne forme of Blessing or *Thanksgiving*, that which we call *Grace*, or *saying of Grace*. Which very phrases, whether or no they haue ground, (as to me it seemeth they haue,) from those words of our Apostle, 1. Cor. 10. (*i* For if I by grace bee a partaker, why am I enill spoken of, for that, for which I giue thanks: ) I say, howsoeuer it be with the phrase; sure we are the *thing* it selfe hath sufficient ground from the examples of Christ, and of his holy Apostles. From whom, the custome of giuing Thanks at meales, seemeth to haue bin deriued, throughout all succeeding ages, euen to vs. Of Christ himselfe we reade often, and in euery of the Euangelists, that hee *blest* and *gaue thanks* in the name of himselfe and the people, *before meate*; in 14. and 15. of *k Mathew*, in 6. and 8. of *l Marke*, in 9. of *m Luke*, and in 6. of *n Iohn*. And in *Math. 26.* that *after meate* also, when Supper was ended, he and his Disciples *o sang an hymne*, before they departed the roome. And St. *Luke* relateth of St. *Paul*, Act. 27. when hee and his company in the Ship, who were wel toward 300. persons, were to refresh themselves with food after a long fast, that he *tooke Bread*, and first *p gaue thanks to God in the presence of them all*, and then after *brake it*, and *began to eate*: yea St. *Paul* himselfe so speaketh of it, Rom. 14. as of the knowne practise of the Church among Christians of all sorts, *Weake*, and *Strong*. He that was *strong in the faith*, and knew the liberty he had in Christ to eate indifferently of all kinds of meates, flesh as well as hearbes; did eate of all indifferently, and gaue God *thanks* for all. The *Weake* Christian too, who made scruple of some kinds of flesh or other meates, and contented himselfe with hearbes and such like things, yet gaue God *thanks* for his hearbes, and for whatsoeuer else hee durst eate. *q Hee that eateth, eateth to the Lord* (saith hee there, at verse 6.) *for he giueth God thanks: and hee that eateth not, to the Lord he eateth not, and giueth God thanks too*. Notwithstanding they differed in their judgements and



and opinions, and consequently in their *practise*, concerning the lawfull or vnlawfull *use* of some meates: yet they consented most sweetly, and agreed both in their *iudgement* and *practise*, in the performance of this religious seruice of *Thanksgiuing*.

So then giuing of *Thankes* for our *meates* and *drinckes* before and after meales, in an outward and audible forme, is an ancient, a commendable, an *Apostolicall*, a *Christian* practise: ordinarily requisite as an outward testimony of the inward thankfulnesse of the heart; and therefore not to bee omitted *ordinarily*, neither but in some few cases. There being the like necessitie of this dutie, in regard of *inward thankfulnes*, as there is of *vocall Prayer*, in regard of *inward Deuotion*; and of *outward Confession*, in regard of *inward Beliefe*: and looke what exceptions those other outward duties may admit; the very same, *mutandis mutatis*, and in their proportion, are to be admitted here. But not enely *Meates* and *Drinckes*; but euery other good *Creature* also of God, whereof we may haue *use*, ought to be receiued with a due measure of thankfulnesse. And if in these things also, so often as in good discretion it may seeme expedient for the aduancing of Gods *glory*, the benefiting of his *Church*, or the quickning of our owne *Deuotion*; wee shall make some *outward* and sensible expression of the thankfulnes of our hearts for them: wee shall therein doe an acceptable seruice vnto God, and comfortable to our owne soules. For, for this cause God instituted of old among his owne people, diuers solemne *feasts* and *sacrifices*, together with the Sanctifying of the *first fruits*, and of the *first-borne*, and diuers other ordinances of that nature: as on the other side to be fit *remembrancers* vnto them of their *duty* of thankfulnes; so to bee as well good *testimonies* and fit expressions of their *performance* of that duty.

But if not alwayes, the *outward* manifestation thereof; yet God euer expecteth at least the true and *inward* thankfulnesse of the heart, for the *use* of his good *Creatures*.  
*Whatsoever you doe in Word or deed, doe all in the name of*

§. 36.  
*and other  
 Creatures,  
 the Thankes-  
 giuing of the  
 mouth expen-  
 dient;*

§. 37.  
*but of the  
 Heart neces-  
 sary.  
 1 Col. 3. 17.*

/ Phil. 4. 6.

\* Psal 103. 1. 2.

the Lord Iesus, giuing thanks vnto God and the Father by him, Col. 3. <sup>1</sup> Bee carefull for nothing : but in euery thing by prayer and supplication with thankesgiuing, let your request be made knowne vnto God, Phil. 4. <sup>2</sup> Blesse the Lord, O my soule, (saith David in Psalm. 103.) and all that is within mee, praise his holy name ; Praise the Lord, O my soule, and forget not all his benefites. Forget not all his benefits : as much as to say, by an ordinary Hebraisme, forget not any of all his benefites. He summoneth all that is in him, to blesse God for all he hath from him : he thought it was necessary for him, not to receiue any of the good Creatures of God, without Thankesgiuing. Which necessity of Thankesgiuing will yet more appeare ; if we consider it, either as an act of Justice, or as an act of Religion : as it is indeed and truly both.

S. 38.

as an Act,  
1. of Justice;

v Cic. 2. de in-  
uent 13 & 36.

■ Quid tam cō-  
tra officiū, quā  
nō reddere quod  
acceperis? Am-  
bros. 1. offic 21

Nulūm Offi-  
cium referenda  
gratia magis  
necessarium est.  
Cic. 1. de Of-  
fic.

- y Erunt homici-  
da, tyranni, fu-  
res, adulteri,  
raptores, patri-  
legi, proditores :  
infra ista omnia  
ingratus est.

Senec. 1. de be-  
nef. 10.

It is first, an *Act of Justice*. The very law of Nature, which containeth the first seedes and principles of Justice, bindeth euery man that receiueth a benefit, to a thankfull acknowledgement of it first, and then withall. (ability and opportunity supposed,) to some kind of retribution. The best Philosophers therefore make *Gratitude* a <sup>u</sup> branch of the Law of Nature ; and so account of it, as of a thing, then which there is <sup>x</sup> not any office of vertue more necessary : as nor any thing on the contrary more detestable, then *Ingratitude*. You cannot lay a <sup>y</sup> fouler imputation vpon a man, nor by any accusations in the world render him more odious to the opinions of all men ; then by charging him with vnthankfulness. *Ingratum dicas, omnia dixeris* : doe but say, he is an vnthankfull wretch ; you neede say no more, you can say no worse, by any mortall Creature. Verily, euery benefit carrieth with it the force of an obligation ; and we all confesse it : if we receiue but some small kindnes from another we can readily and complementally protest our selues much bound to him for it. Indeede when we say so, we often speake it but of coarfe, and thinke it not : but yet whē we do so, we speak more truth then we are aware of. for, if it be in truth a kindnes in him, we are in truth & equity bound

bound

bound to him thereby. The common saying is not without ground, *Qui beneficium accepit. libertatem vendidit.* Some men therefore refuse kindneses and courtesies at other mens hands; because forsooth they will not be beholden to them. Which though it be a peruerse and vniust course, and indeede a high degree of vnthankfulnessse, (for there is vnthankfulnessse, as well in <sup>2</sup> not accepting a kind offer, as in not requiting a good turne;) and therefore also a high degree of folly, (for it is not a foolish thing for a man, out of the bare feare of vnthankfulness one way, to become wilfully vnthankfull another?) though I say, it be a fond and pernerse course in them: yet it argueth withall in them a strong apprehension of the equity of that principle of Nature and Justice, which bindeth men that receiue benefites *ad retribuenda*, to a necessity of requitall and retribution. Truth it is; to God our heauenly Father first, and then to our earthly \* Parents, none of vs can *reddere paria*: none is able to make a full requitall to either of them; especially not to God. But that freeth vs not from the debt of thankfulness, as not to our Parents, so neither to God: it rather bindeth vs the faster therevnto. The same Law of Nature, which teacheth vs to requite a good turne to the vttermost, where there is wherewithall to do it, and withall a faire opportunity offered; teacheth vs also where there wanteth either ability or opportunity, to endeaour by the best convenient meanes we can to testifie at least the thankfulnessse of our hearts, and our vnfaigned desires of requitall. Which <sup>c</sup> desire and endeaour, if euery ingenuous man, and our earthly Parents, doe accept off, where they find it, as of the deede it selfe: can we doubt of <sup>d</sup> Gods acceptation of our vnfaigned desires herein, though infinitely and without all proportion short of a just requitall and retribution? Dauid knew right well, that when a man hath done all he can, he is but <sup>e</sup> an vnprofitable seruant, and <sup>h</sup> cannot be profitable vnto God. <sup>f</sup> *that is wise may bee profitable to himselfe* and his neighbours; and that <sup>i</sup> his goodnes, though it might be pleasurable to the Saints that are on the earth, yet it could

<sup>2</sup> Non solum is gratius debet esse, qui accepit beneficium; verum etiam is, cui potestas accipiendi fuit. Cic. de Prouinc. Consul. Tunc tenor dono, quam si demittar onustus. Horat. 1. Epist. 7.  
\* Sirac. 7. 28.

e In beneficio reddendo, plus animus, quam census operatur: magisq; praeponderat beneuolentia, quam possibilitas referendi ministerii. Ambros. 1. offic. 32  
f vt decent vires tamen est laudanda voluntas: hac ego contentos auguror esse Deos. Ouid. de Ponto.  
g Luk. 17. 10.  
h Iob. 22. 2.  
i Psal. 16. 2. 3. Nulla ex nobis utilitas Deo speranda est, Sene. 4. de ben. c. 3: Nec ille collato eget, nec nos ei quisquam conferre possumus. Ibid. cap. 9.



not extend unto the Lord; all this he knew; and yet knowing withall that God accepteth the will for the deeds, and the desire for the performance; he doubted not to raise vp his language to that key, in *Psal. 116.* *Quid retribuam?* What requitall shall I make? What shall I render unto the Lord, for all his benefits towards mee? I will take the cup of saluation, and call upon the name of the Lord. This thankful heart he knew God valued as a sacrifice: nay, <sup>1</sup> preferred before Sacrifices. For hauing reiected them at *Psal. 8.* <sup>m</sup> [I Will not reprove thee for thy sacrifices, &c.] he exacteth this at *Psal. 14.* of *Psal. 50.* [Offer unto God thanksgiving, &c.] God respecteth not so much the calues out of our stalls, or the fruits from of our grounds: as these <sup>n</sup> *Utulos labiorum*, these Calues of our lips, as the Prophet; and these <sup>o</sup> *Fructus labiorum*, these fruits of our lips, as the Apostle calleth them. [Let vs offer the sacrifice of praise to God continually, that is, the fruite of our lips giuing thanks to his name, *Heb. 13.*] More then this, in his Mercy hee will not desire: lesse then this, in all reason wee cannot giue. Thankfulness is an Act of Iustice: wee are vniust, if wee receiue his good Creatures, and not returne him thanks for them.

§. 39.

2. Of Religion: a double sanctification of the Creature;  
*Psal. 50. 23.*  
*1 Sam. 2. 30.*

It is not onely an Act of Iustice: it is an act of Religion too; and a branch of that seruice whereby we do God worship and honour. *P. Who so offereth praise, he honoureth me, Psal. 50. verse last.* Now looke what honour we giue vnto God; it all redoundeth to our selues at the last with plentifull advantage; <sup>q</sup> [Them that honour me I will honour. *1 Sam. 2.*] Here then is the fruite of this religious Act of Thanksgiving; that it sanctifieth vnto vs the vse of the good Creatures of God which is the very reason Saint Paul giueth of this present speech in the next verse. Every Creature of God is good, saith he here, and nothing to be refused, if it be receiued with Thanksgiving: for, saith he there, <sup>r</sup> it is sanctified by the Word of God, and Prayer. Vnderstand not by the Word of God there, his written word, or the Scriptures; as some yet giue the sense, not without violence

to

<sup>r</sup> *Verf. 3. hic.*

to the words, though the thing they say be true: but, more both naturally to the construction of the words, and pertinently to the drift and scope of our Apostle therein. vnderstand rather the word of his eternall counsell and decree, and of his power and providence, whereby he ordereth and commandeth his *Creatures* in their seuerall kinds, to afford vs such seruice and comforts, as he hath thought Good. Which *sanctifying of the Creatures* by the word of Gods decree and providence, implyeth two things, the one, respecting the *Creatures*, that they doe their kindly office to vs; the other respecting vs, that we reape holy comfort from them. For the plainer vnderstanding of both which; instance shalbe giuen in the *Creatures* appointed for our nourishment: and what shall be said of them, we may conceiue of, and apply vnto, euery other Creature in the proper kind thereof.

First then, the *Creatures* appointed for foode are sanctified by the word of God; when together with the Creature, he giueth his blessing, to goe along with it: by his powerfull word, commanding it, and by that command enabling it, to feede vs. Which is the true meaning of that speech in *Deutr. 8.* alledged by our Sauour against the Tempter, *Man liueth not by bread onely but by euery word that proceedeth out of the mouth of God.* Alas, what is Bread to nourish vs without his word? vnles he say the word, and comānd the bread to do it, there is no more sap or strength in Bread, then in stones. That power and nutritiue vertue which the Bread hath, it hath from his decree; because the word is already gone out of his mouth, that bread should strengthen mans heart. As in the first Creation, when the *Creatures* were produced *in actu primo*, had their beings giuen them, and naturall powers and faculties bestowed on them; all that was done by the word of Gods powerfull decree, [ *He spake the word, and they were made; he commanded and they were Created;* ] So in all their operations *in actu secundo*, when they doe at any time exercise those naturall faculties, and doe those offices for which they were

s. 40.  
The first  
way.

f Deut. 8. 3.  
Math. 4. 4.

f Psal. 104. 15.

n Psal. 33. 9.

\* Heb. 1. 3.

y Leuit. 26. 26.

Psal 105 16.

Exod. 4 16.

z Dan. 1. 12.

15.

\* 3. King. 19. 6.

8.

a 1ch. 6. 9 12.

b Gen. 41. 20.

21.

c Agg. 1. 6.

S. 41.

The second  
way.

d Math 5. 45.

were created ; all this is still done, by the same powerfull word and decree of God, [ \* *He upholdeth all things by the word of his power,* ] As we reade of *Bread* ; so wee often reade in the Scriptures of *the staffe of Bread* : God sometimes threatneth he will *breake the staffe of Bread*. What is that ? *Bread* indeede is the *staffe* of our strength ; it is the very stay and prop of our lines : if God breake this *staffe*, and deny vs *Bread*, we are gone. But that is not all *Bread* is our *staffe* : but what is the *staffe of Bread* ? Verily, the *Word of God*, blessing our *Bread*, and commanding it to feede vs, is the *staffe* of this *staffe* : sustaining that vertue in the *Bread*, whereby it sustaineth vs. If God breake this *staffe* of *Bread*, if he withdraw his *blessing* from the *Bread*, if by his countermaund he inhibit or restraints the vertue of the bread ; we are as farre to sicke *with Bread*, as *without* it. If sanctified with Gods word of blessing ; a little *pulse* <sup>z</sup> and *water*, hard and homely fare shall feede *Daniel* as *fresh* and *fat* and *faire*, as the Kings dainties shall his companions : a \* *eake* and a *cruse of water*, shall suffice *Eliab* nourishment enough to walke in the strength thereof 40. dayes and nights : a few <sup>a</sup> *barley loaves* and *small fishes* shall multiply to the satisfying of *many thousands*, eate while they will. But if Gods word and blessing be wanting ; <sup>b</sup> the *lean* Kine may eate vp the *fat*, and be as thin, and hollow, and ill liking as before : and we may, as the Prophet *Haggay* speaketh, <sup>c</sup> *eate too much and not haue enough, drinke our fills and not be filled*.

This *first degree* of the Creatures sanctification by the word of God, is a *common* and *ordinary* blessing vpon the Creatures ; whereof, as of the <sup>d</sup> *light* and *dew* of heauen, the *wicked* partake as well as the *Godly*, and the *thanklesse* as the *thankfull*. But there is a *second degree* also, beyond this ; which is *proper* and *peculiar* to the *Godly*. And that is, when God not onely by the word of his *Power* bestoweth a *blessing* vpon the Creature : but also causeth the *Eccho* of that word to sound in our hearts by the *voice* of his *Holy spirit* ) and giueth vs a sensible tast of his goodnes to vs there-



therein: filling our hearts not onely <sup>c</sup> with that joy and gladnes, which ariseth from the experience of the effect, viz. the refreshing of our naturall strength, but also joy and gladnes with more spirituall and subline then that, arising from the contemplation of the prime cause, viz. the favour of God towards vs in the face of his Sonne; that which David calleth the <sup>f</sup> light of his countenance. For as it is the kind welcome at a friends table, that maketh the cheare good, rather then the quaintnes of variety of the dishes, <sup>g</sup> (*Super omnia vultus accessere boni*;) so as that <sup>h</sup> a dinner of greene herbes with loue and kindnes, is better entertainment then a stalled Oxe with bad lookes: so the light of Gods favourable countenance, shining vpon vs through these things, is it, which <sup>i</sup> putteth more true gladnes into our hearts; then doth the cerue, & the wine, and the oyle themselves, or any other outward thing that we doe or can partake. Now this sanctified and holy and comfortable vse of the Creatures, ariseth also from the word of Gods decree; euen as the former decree did: but not from the same decree. That former issued from the decree of *Common providence*; and so belonged vnto all, as that providence is common to all. But this later degree proceedeth from that speciall word of Gods decree, whereby for the merits of Christ Iesus, <sup>k</sup> the second Adam, he remoueth from the Creature that <sup>l</sup> curse, wherein it was wrapped through the sinne of the first Adam. And in this the wicked haue no portion; as being out of Christ: so as they cannot partake of Gods Creatures; with any solid or sound comfort; and so the Creatures remaine, (in this degree) vn sanctified vnto them. For this reason, the Scriptures stile the <sup>m</sup> Faithfull *Primogenitos*, the first borne; as to whom belongeth <sup>n</sup> a double portion: and <sup>o</sup> *Heredes mundi*, heires of the world; as if none but they had any good right thereunto. And St. Paul deriueth our Title to the Creatures from God, but by Christ; <sup>p</sup> [*All things are yours, and you are Christs, and Christ is Gods*:] as if these things were none of theirs, who are none of Christs. And in the verse before my Text, he

G

saith

<sup>c</sup> Acts 14. 17.<sup>f</sup> Psal. 4. 6.<sup>g</sup> Ouid Metamorph 8.<sup>h</sup> Prou. 15. 17.<sup>i</sup> Psal. 4. 6. 7.<sup>k</sup> 1. Cor. 15. 45<sup>l</sup> Gen. 3. 17.<sup>m</sup> Heb. 12. 23.<sup>n</sup> Deut. 21. 17.<sup>o</sup> Rom. 4. 13.<sup>p</sup> 1. Cor. 3. 22.

23.

9 Pers. 3. his.

saith of meates, that <sup>a</sup> God hath created them to be recei-  
ued with thanksgiuing of them which belecue, and know the  
truth: as if those that wanted faith and sauing knowledge,  
did but *vsurpe* the bread they eate. And indeede it is cer-  
taine, the *wicked*, haue not right to the Creatures of God,  
in such ample sort, as the *Godly* haue. A kinde of *Right*  
they haue, and we may not deny it them; giuen them by  
Gods vnchangeable ordinance at the *Creation*: which be-  
ing a branch of that part of *Gods image* in man, which was  
of *naturall* and not of *supernaturall* grace, might be, and was  
fouly defaced with sinne; but was not, neither could be  
wholly *lost*, as hath bin <sup>r</sup> already in part declared. A *Right*  
then they haue: but such a right, as reaching barely to  
the *vse*, cannot affoord vnto the *vser* true comfort, or sound  
peace of conscience, in such *vse*, of the *Creatures*. For,  
though nothing be *in*, and of it selfe vncleane: for *Euery*  
*Creature of God is good*: yet to them that are vncleane, *ex*  
*accidenti* euery Creature is vncleane and polluted, because  
it is thus *sanctified* vnto them by the word of God. And the  
very true cause of all this, is the *impurity* of their hearts, by  
reason of *unbeliefe*. The holy Ghost expressly assigneth this  
cause, <sup>t</sup> *To the pure all things are pure: but to them that*  
*are defiled and unbelieuing is nothing pure: but even their*  
*mind and conscience is defiled*. As a <sup>u</sup> *nasty vessell* sowreth all  
that is put into it: so a conscience not <sup>u</sup> *purified by faith*,  
casteth pollution vpon the best of Gods Creatures.

f Tit 1. 15.  
t Sincerum est  
nisi vas, quod-  
cunque in fundis  
accessit. Horat.  
1. Epist. 2.  
u Fide purifi-  
sans corda.  
Acts 15. 9.

S. 42.  
and how this  
belongeth to  
the present  
point.

But what is all this to the *Text*, may some say: or what  
to the *point*? What is all this to the *Duty of Thanksgiuing*?  
Much euery manner of way: or else blame St. *Paul* of im-  
pertinency: whose discourse should be incoherent and vn-  
jointed, if what I haue now last said were beside the *Text*.  
For since the *sanctification of the Creature* to our *vse*, depen-  
deth vpon the powerfull and good *Word of God*, blessing it  
vnto vs: that *Duty* must needs be *necessary* to a sanctified  
*vse* of the Creature, without which we can haue no faire  
assurance vnto our Consciences, that that *Word of blessing* is  
proceeded out of the mouth of God, And such is this duty  
of

of *Thanksgiving*: appointed by God, as the ordinary *meanes*, and proper *instrument*, to procure that *word of blessing* from him. When we haue performed this sincerely and faithfully; our hearts may then, with a most cheerefull, but yet humble confidence, say *Amen, So be it*: in full assurance that God will joyne his *Fiat* to ours: crowne our *Amen* with his: and to our *So be it* of *Faith & Hope*, adde his of *Power and Command*: blessing his *Creatures* vnto vs, when we blesse *him* for them; and *sanctifying* their *vse* to our comfort, when we *magnifie* his goodnes for the receipt. You see therefore how, as vnseperable & vndiuided companions, the Apostle joyneth these two together: the one, as the *cause*: the other, as the *meanes* of the *Creatures* sanctification: [*It is sanctified by the Word of God, & Prayer.*] By the *Word of Gods* powerfull decree: as the sole efficient, and sufficient *cause*: and by the *Prayer of Thanksgiving* (for such *Prayer* he meaneth, as either hath *Thanksgiving* joyned with it, or else is a part of *Thanksgiving*, or *Thanksgiving* a part of it?) by *Prayer* I say and *Thanksgiving*, as the proper *meanes* to obtaine it. This is the blessed effect of *Thanksgiving*, as it is an *Act of Religion*. And thus you haue heard two grand *Reasons*, concluding the necessity of *Thanksgiving* vnto God, in the receiuing and vsing of his good *Creatures*. The *one*, considering it as an *Act of Justice*: because it is the onely acceptable *discharge* of that obligation of *debt*, wherein we stand bound vnto God for the free *vse* of so many good *Creatures*. The *Other*, considering it is an *Act of Religion*: because it is the most proper and conuenient *meanes* to procure from the mouth of God a word of *Blessing*, to sanctifie the *Creatures* to the *uses* of our liues, and to the comfort of our Consciences. This *Thanksgiving* being an *Act* both of *Justice* and *Religion*: whensoever we either *receiue* or *vse* any good *Creature* of God; without this we are vniust in the Receipt, and in the *Vse* prophane. It is now high time, we should from the premises inferre something for our farther *vse* and Edification.



S. 43.

The first In-  
ference; for  
Conuiction  
of our vn-  
thankfulness  
to God

And the first *Inference* may be, shall I say for *Trial*; or may I not rather say, for *Conuiction*? since wee shall learne thereby, not so much to *examine* our *Thankfulness*, how true it is; as to *discover* our *Unthankfulness*, how foule it is. And how should that discovery cast vs downe to a deepe condemnation of our selues for so much both *Unjustice* and *Prophanesesse*; when we shall finde our selues guilty of, so many failings in the performance of such a necessary Duty both of *justice*, and *Religion*? But we cannot abide to heare on this care: We vnthankfull to God? farre be that from vs: we scarce euer speake of any thing we *haue*, or *haue done*, or *suffred*; but we send this clause after it. *I thank God for it*. And how are we vnthankfull, seeing wee doe thus? It is a true saying, which one saith; *Thanking* of God, is a thing all men doe, and yet none doe, as they should. It is often *in vdo*, but seldome *in imo*: it swimmeth often vpon the tip of our *tongues*, but seldome sinketh into the bottom of our *hearts*. *I thank God for it*, is, as many vse it, rather a *By-word* then a *Thanksgiving*: so farre from being an acceptable *seruice* to God, and a magnifying of his name; that is rather it selfe a grieuous *sinne*, and a taking of his holy name in vaine. But if we will consider duly and aright, not so much how *neere* we draw vnto God with our *lips*, as how *farre* our *hearts* are from him when we say so: wee shall see what small reason we haue, vpon such a slender *lip-labour* to thinke our selues discharged either of the *bond* of thankfulness, or from the *sinne* of vnthankfulness. *Quid verba audiam, facta cum vidiam!* Though we say, *I thank God*, a thousand and a thousand times ouer, yet if in our deedes we bewray foule vnthankfulness vnto him: it is but *Protestatio contraria facto*: and we doe thereby but make our selues the greater and the deeper lyers.

S. 44.  
in sundry de-  
grees: for  
want of due

Euery sinne is spacious, and diffused, and spreadeth into a number of branches: this of *Ingratitude* not least. Yet we will doe our best to reduce all that multitude to some few principall branches. There are required vnto true Thankfulness three things; *Recognition*, *Estimation*, *Re-*

tribus.

\* *usu quodam,*  
*magis quā sen-*  
*su vel affectu,*  
*perferre in ore*  
*multorum gra-*  
*tiarum actionem*  
*aduersere est.*  
Bern. in Cant.  
serm. 13.

1  
2. 48  
3. 50

tribution. He that hath received a benefit from another, he ought *first*, faithfully to *acknowledge* it, *secondly*, to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And who so *faileth* in any of these, is (so farre as he faileth) *vnthankfull* more or lesse. And doe not some of vs faile in all, and doe not all of vs faile in some of these? For our more assured, whether *Examination*, or *Conuiction*; let vs a little consider how we haue and doe behaue our selues in each of the *three* respects; In euery of which, wee will instance but in *two* kinds; and so we shall haue *six* degrees of Ingratitude: still holding our selues as close as we can to the present point, concerning our Thankfulness or vnthankfulness, as it respecteth the *use* we haue of, and the *benefits* we haue from, the good Creatures of God.

And *first*, we faile in our *Recognition*, and in the due acknowledgement of Gods blessings. And therein *first*, and let that be the *first* degree of our vnthankfulness, in letting so many blessings of his slip by vs, without any regard, or so much as *notice* taken of them: Whereas *knowledge* must euer goe before *acknowledgement*, and *Apprehension* before *Confession*. There is a twofold *Confession* to bee made vnto God: the *a* one, of our *sinnes*; the *other*, of his *goodnesse*. That belongeth to *Repentance*; this to *Thankfulness*. Both of them consist in an *Acknowledgement*: and in both, the acknowledgement is most *faithfull*, when it is most *punctuall*: and in both, we come to make default, for want of taking such particular information, as wee ought, and might. In our *Repentance*, we content our selues commonly with a *generall* *Confession* of our *sinnes*; or at the most, possibly sometimes make acknowledgement of some one or a few *grosser* *falls*, which gall our consciences or which the world cryeth shame of: and if we doe that, we thinke we haue made an excellent *Confession*. So in our *Thanksgiving*, ordinarily wee content our selues with a *generall* *acknowledgement* of Gods goodnesse and mercies to vs; or sometimes possibly recount *some* one or a few notable and *b* *Eminent* *fauours*, such as most affect vs, or whereof the

S. 45.  
I. Recognition: the first;

a Confessio gemina est: aut Peccati, aut Laudis. August exp. 2. in Ps. 119  
b Beneficia quodam magnitudo non patitur excidere: sed numero plurima; et temporibus diuersa effluunt. Senec. 3. de beneficiis. 5.

world taketh notice : and this is all we doe. But we doe indeed in both these, deale vnfaithfully with God, and with our owne soules. If wee desire to shew our selues truly *penitent* we should take knowledge (so farre as possibly we could) of *all* our *sinnes*, small and great (at least the *seuerall species* and kinds of them, for the *individualls* are infinite :) and bring them all before God in the *Confession of Repentance*. And if we desired to shew our selues truly *thankfull*; we should take notice (so farre as possibly we could, and in the *species* at least,) of *all* Gods  *blessings*, small and great; and bring them all before him in the *Confession of Praise*. We should euen <sup>c</sup> *Colligere fragmenta* gather vp the very *broken meats*, and let nothing be left, those <sup>d</sup> small petty blessings, as we account them: and as we thinke scarce worth the obseruation. Did we so: how many *baskets full* might be taken vp, which we daily suffer to fall to the ground, and bee lost? Like *Swine* vnder the *Oakes*, we grouze vp the *ake-cornes*, and Inouke about for more, and eate them too, and when we haue done lie wrouting & thrusting our noses in the earch for more: but neuer lift vp so much as halfe an eye, to the *tree* that shed them. Euery *crumme* we put in our *mouthes*, euery *drop* wherewith we coole our *tongues*, the very *ayre* we continually breath in and out through our *throats* and *nosethrils*, a thousand other such things whereof the very *commonnes* taketh away the *obseruation*, wee receiue from his fulnesse: and many of these are renewed euery *morning*, and some of these are renewed euery *minute*: and yet how seldome doe we so much as take notice of many of these things? How justly might that complaint which God maketh against the vnthankfull Israelites, be taken vp against vs? <sup>e</sup> *The Oxe knoweth his owner, and the Asse his Masters crib: but Israel doth not know, my people doth not consider.*

The second degree of our Vnthankfulness to God, and that also for want of faithfull *Acknowledgement*, is: in ascribing the good things he hath giuen vs to our owne *deserts*, or *indeauours*, or to any other thing or *Creature*, either

<sup>e</sup> Ioh. 8. 12.

<sup>d</sup> *Colligere fragmenta, ne peccati, & nec minima beneficia obliuisc.*  
<sup>e</sup> Bernard, in Cant. serm. 5 1.

<sup>e</sup> Esay 1. 3.

§. 46.  
 and second  
 Degree.



ther in part or in whole, but onely to him. Such things indeed we haue, and we know it too (perhaps but too well) but we *bestirred* our selues for them, we *beate* our braines for them, we *got* them out of the fire, and *swet* for them; we may thanke our good friends, or we may thanke our good selues for them. Thus doe wee <sup>f</sup> *sacrifice vnto our owne nets, and burne incense to our drag, as if by them our portion were fat, and our meate plentious.* And as <sup>g</sup> *Pilate mingled the bloud of the Galileans with their owne sacrifices:* so into these spirituall <sup>h</sup> *sacrifices of Thanksgining,* which we offer vnto God, wee infuse a quantity of our owne swinke and sweate, of our owne wit and fore-cast, of our owne power and friends, still some one thing or other of our owne; and so rob God, if not of all, yet of so much of his honour. This kinde of *vnthankfulnessse* God both fore-saw and forbad in his owne people, *Deut. 8.* warning them to take heed, verse 17. *lest when they abounded in all plenty and prosperity, they should forget the Lord, and say in their hearts, my power and the might of my hand hath gotten me this wealth.* The very saying or thinking of this was a forgetting of God. <sup>k</sup> *But (saith Moses there) thou shalt remember the Lord thy God; for it is he that giueth thee power to get wealth, &c.* The whole Chapter is none other but a *warne-word* against vnthankfulnessse. All <sup>l</sup> *glorying* in our selues, all vaine *boasting* of the gifts of God, or *beating* our selues high vpon any of his blessings, is a kind of *smothering* of the receipt; and argueth in vs a kind of loathnessse to make a free acknowledgement of the giuers bounty; and so is tainted with a spice of vnthankfulnessse in this degree. <sup>m</sup> *If thou dost receiue it; why dost thou glory, as if thou hadst not receiued it?* saith my Apostle elsewhere. Hee that *glorieth* in that, for which hee euen giueth *thanks*; doth by that *glorying*, as much as hee dareth, *reuerse* his *thanks*. The *Pharisee*, who <sup>n</sup> *thanked* God hee was not like other men; did euen then, and by those very *thanks*, but bewray his owne wretched vnthankfulnessse.

f Hab. 1. 16.

g Luk. 13. 1.

h Psal. 50. 14.

i Deut. 8. 14.

17.

k Ibid. 18.

l Est superbia,  
& delictū max-  
imum, vti da-  
tis tanquam in-  
natis; & in ac-  
ceptis beneficiis  
gloriam vrsupa-  
re beneficii, Ber-  
nard. de dilig.  
Deo.

m 1. Cor. 4.

n Luk. 18. 11.

Besides,

S. 47.

II. *Estimati-**on* : 160*Third*;

o *A part illi*  
*nos sapere de rei-*  
*donis cogit* e,  
*est obrosi obli-*  
*vis* Senec. 2. de  
*ben* 1. *peruen-*  
*it eo*, quod ut  
*ego* *cogit* *in* *pes-*  
*janis* *quisque*  
*et* *in* *gratissimus*  
*peruenit* ; *et* *ob-*  
*liviscuntur*. Ibi.

g. *Net vero que-*  
*quem* *seu* *au-*  
*diu* *oblitum*,  
*quo* *loco* *the* *sa-*  
*rum* *obvasser*;  
*Omnia*, *qua* *cun-*  
*que* *memine-*  
*rent* *valde* *non*  
*constituta*, *qui*  
*libi*, *quibus* *ipsi*  
*debeant*. Cic de  
*senect*.

q Deut. 8, 14.

r Plal. 103. 2.

/ Gen. 41 9.

s Gen. 40. 23.

Besides a faithfull Recognition, in free acknowledging the benefit received ; there is required vnto thankfulness a just Estimation of the benefit, in valuing it, as it deserueth : Wherein we make default, if either we value it not at all, or undervalue it. The third Degree then of our Ingratitude vnto God, is the Forgetfulness of his benefits. When we so easily forget them, it is a signe we set nought by them. Lusty man readily remembreth those things, he maketh any reckoning of: inso much that, although old age be naturally forgetfull, yet Tully saith, he neuer knew any man so old as to forget where he had hid his gould, or to whom he had lent his monyes. In Deut. 8 Moses warneth the people, (as you heard) to beware, lest being full they should forget the Lord that had fed them : and David stirreth vp his soule in Psal. 103. to *blesse the Lord, and not to forget any of his benefits*. We all condemne Pharaohs Butler of vnthankfulness to Joseph, (and so we may well doe ; for he afterwards condemned himselfe for it :) in that hauing received comfort from Joseph, when they were fellow prisoners, he yet forgot him when he was in place where, and had power and opportunity to requite him. How inexcusable are wee, that so condemne him? seeing wherein we judge him, we condemne our selues as much, and much more : for we doe the same things, and much worse. Hee forgot Joseph, who was but a man like himselfe : we forget God. He had received but one good turne : we many. It is like he had none about him to put him in mind of Joseph, for as for Joseph himselfe we know he lay by it, and could haue no access : we haue God himselfe dayly rubbing vp our memories, both by his word and Ministers, and also by new and fresh benefits. He, as soone as a faire occasion presented it selfe, confest his fault, and remembred Joseph ; thereby shewing his former forgetfulness to haue proceeded rather from negligence then Wilfulness : we after so many fresh remembrances and blessed opportunities, still continue in a kind of wilfull and confirmed resolution, still to forget. Well may we forget these private and

and smaller blessings ; when we begin to grow but too forgetfull of those great and *publique Deliverances* God hath wrought for vs. Two great *deliverances* in the memory of many of vs, hath God in his singular mercy wrought for vs of this Land ; such as I thinke, take both together, no Christian age or Land can paralell : *One* formerly, from a *forreine Inuasion* abroad ; *another* since that, from an *hellish Conspiracy* at home : both such, as wee would all haue thought, when they were done, should neuer haue bin forgotten. And yet, as if this were *Terra Oblivionis*, the land where all things are forgotten ; how doth the memory of them fade away, and they by little and little grow into forgetfulnesse ! Wee had almost loued, to see *Eighty-eight* almost quite forgotten, and buried in a perpetuall Amnestie ; ( God be blessed who hath graciously preuented, what we feared herein : ) God grant that we, nor ours, euer liue to see *Novembers fifth* forgotten, or the solemnity of that day silenced.

A *fourth Degree* of vnthankfulnesse is, in *underualuing* Gods blessings, and lessening the worth of them. A fault whereof the murmuring *Israelites* were often guilty : who although they were brought into a " *good Land*, *flowing with milke and hony*, and abounding in all good things both for necessity and delight ; yet as it is in \* *Psal. 106. They thought* *(scorne of that pleasant Land :* and were euer and anon and vpon euery light occasion repining against God and against *Moses* ; alwayes receiuing good things from God, and yet alwayes discontent at something or other. And where is there a man among vs that can wash his hands in innocency, & discharge himselfe altogether from the guilt of vnthankfulnesse in this kind ? Where is there a man so constantly and equally content with his portion ; that hee hath not sometimes or other either *grudged* at the *leannesse* of his owne, or *enuyed* at the *fauness* of anothers *Lot* ? Wee deale with our God herein, as *Hiram* did with *Salomon*. *Salomon* gaue him twenty *Cities* in the land of *Galilee* : but because the Countrey was *low* and *deepe* (and

S. 48.  
and Fourth  
degree.

" Exod. 3. 8.

\* Psal. 106. 24



3. King. 29. so in all likelihood the more fertile for that,) & they pleased  
 11. 13. him not; and he said to Salomon, *What Cities are these thou  
 hast given me? and hee called them Cabul; that is to say,  
 dirty.* So are wee witty to euill and to quarrell at Gods  
 gifts; if they be not in euery respect such, as wee in our  
 vaine hopes, or fancies, haue ideated vnto our selues. This  
 is dirty; that barren: this too solitary; that too populous:  
 this ill-woodded; that ill-watered: a third ill-ayred, a fourth  
 ill-neighbourred. This <sup>2</sup> grudging and repining at our por-  
 tions, and faulting of Gods gifts, so frequent among vs,  
 argueth but too much the vnthankfulnes of our hearts.

2 *peritiosos*.  
 Jude 16.

S. 49.

III. Retri-  
 bution: the  
 Fifth;

The last thing required vnto *Thankfulnessse*, (after a  
 faithfull *Acknowledgement* of the receipt, and a just *Valua-  
 tion* of the thing receiued :) is *Retribution* and *Requitall*.  
 And that must be reall, if it be possible: but at the least, it  
 must be vottall, in the Desire and Endeauour. And herein  
 also (as in both the former,) there may be a double faile:  
 if, hauing receiued a benefit, we requite it either *not at all*,  
 or *ill*. Not to haue any care at all of *Requitall*, is the *fifth*  
*degree* of *Vnthankfulnes*. To a *Requitall* (as you <sup>a</sup> heard)  
*Iustice* bindeth vs: either to the party *himselfe* that did vs  
 the good turne, if it may be, and bee either expedient or  
 needfull; or at the least, to *his*. *Dauid* retained such a grate-  
 full memory of *Jonathans* true friendship and constant af-  
 fection to him; that after he was dead and gone, he heark-  
 ned after some of his good friends, that he might requite  
*Jonathans* loue by some kindnesse to them, <sup>b</sup> [*Is there yet  
 any left of the house of Saul, that I may shew him kindnesse for  
 Jonathans sake?*] And surely hee were a very vnthankfull  
 wretch, that hauing bin beholden to the *Father*, as much  
 as his life and liuely-hood is worth, would suffer the *Son*.  
 of so well deseruing a father to perish, for want of his  
 helpe; and would not straine himselfe a little euen *beyond*  
*his power* (if need were) to succour him. Indeed to *God*, as  
 we heard, we can render nothing that is worthy the name  
 of *Requitall*: wee must not so much as thinke of that. But  
 yet somewhat we must doe, to expresse the true and vnfa-  
 ned

52 2  
 See before,  
 S. 38.

2. Sam. 9. 1.

ned thankfulnesse of our hearts : which, though it be nothing lesse, yet it pleaseth him for Christs sake to interpret as a Requittall. And that to *Him*; and *His* : To *Him*, by seeking his *glory*, to *His*, by the fruites of our Christian *Charity*. We adventure our states and liues, to maintaine the honour and safety of our *Kings* in their just warres; from whom perhaps we neuer receiued particuler *fauour* or benefit, other then the common benefit and protection of *subiects*. And are we not then foulely ingratull to *God*, to whose goodnesse we owe all that wee haue or are; if for the advancement of his *glory* and the maintenance of his *truth*, we make dainty to spend the best and most precious things we haue, yea though it be the dearest *hart-blond* in our bodies? But how much more vngratefull, if we thinke much, for his sake to forgoe liberty, lands, liuings, houses, goods, offices, honours, or any of these smaller and inferior things? Can there be greater vnthankfulnesse, then to grudge him a *small*, who hath giuen vs *all*? In these yet peaceable times of our *Church* and *state* (God be thanked) we are not much put to it: but who knoweth how soone a heauy day of *tryall* may come, (we all know it cannot come sooner, or heauier, then our sinnes haue deserved;) wherein woe, woe to our vnthankfulnesse, if wee doe not freely and cheerefully render vnto God of those things he hath giuen vs, whatsoeuer he shall require of vs. But yet euen in these peaceable times there want not opportunities, whereon to exercise our *thankfulnessse*; and to manifest our desires of *requittall*: though not to *him*, yet to *his*. To his *seruants* and *children* in their afflictions; to his poore distressed *members* in their manifold necessities.

These opportunities we neuer did, we neuer shall want, according to our Sauours *prediction*, or rather *promise*,  
 c *Pauperes semper habitabis*, The poore you shall alwaies  
 haue with you, as my deputy-receiuers; but mee (in person) ye shall not haue alwaies. And what we doe, or not  
 doe, to d *these*, whom he thus constituted his deputies, d Math. 25. 40  
 he taketh it as done, or not done vnto *himselfe*. If when

c Math. 26. 11.

d Math. 25. 40

45.

God hath giuen vs *prosperity*, we suffer these to be distressed, and *comfort* them not, or *virtualls*, to perish, and *feede* them not; or *cloathing*, to sterue, and *cover* them not; or *power*, to be oppressed, and *rescue* them not; or *ability* in any kind, to want it, and *releue* them not: Let vs make what *shewes* we will, let vs make what *profession* we will of our *thankfulnessse* to God, what we deny to *these*, we deny to him; and as we deale with *these*, if his case were *theirs* (as hee is pleased to make their case *his*) wee would so deale with him. And what is to bee vnthankfull, if this bee not?

s. 50.  
and Sixth  
degree.

e 2. Chron. 24.  
22, 23.

And yet behold *vnthankfulnessse*, more and greater then this: vnthankfulness in the *sixth*, and last, and highest, and worst *degree*. We requite him *euil* for good. In that other we were *unjust*; not to requite him all: but *inurious* also in this, to requite him with ill. It sticketh vpon King *Ioash* as a brand of infamy for euer, that he slew *Zachary* the sonne of *Ichoiada* the high Priest, who had bin true and faithfull to him both in the getting of the Kingdome, and in the administration of it: recorded to all posterity, 2. Chron. 24. Thus *Ioash* the King remembered not the *kindnesse* which *Ichoiada* the father had done him, but slew his sonne: and when he dyed, he said; The Lord looke vpon it, and require it. And it was not long, before the Lord did indeed looke vpon it, and require it: the very next verse beginneth to lay downe the *vengeance* that God brought vpon him for it. And yet compared with ours, *Ioash* his ingratitude was nothing. *Ichoiada* was bound as a *subiect* to assist the right heyre: God is not bound to vs; he is a *debter* to none. *Ioash* had right to the Crowne before *Ichoiada* set it on his head: we haue no right at all to the *Creature*, but by Gods gift. *Ioash* though he dealt not well with the sonne, yet he euermore esteemed the father so long as he liued, and was aduised by him in the affaires of his kingdome: we rebell euen against God himselfe, and cast all his counsels behind our backs. *Ioash* slew the sonne; but he was a *mortall* man and his *subiect*, and he had giuen him (at least as he apprehen-



hended it) some *affront* and prouocation: we by our finnes and disobedience crucifie the sonne of God, <sup>f</sup> the Lord <sup>f</sup> *Symb. Nicen.* and giuer of life, by whom and in whom and from whom we enioy all good blessings, and of whom we are not able to say that euer hee dealt vnkindly with vs, or gaue vs the least prouocation. But as *Israel* (whom God calleth *Je-* <sup>g</sup> *Deut. 32. 15.* *shurun*, compareth to an *heyser* fed in large and fruitful pastures,) going alwayes at full bit, grew *fat* & wanton, and kicked with the heele: so we, the more *plentifully* God hath heaped his blessings vpon vs, the more *wantonly* haue wee followed the swinge of our owne hearts, and the more *contemptuously* spurned at his holy Commandements. It was a grieuous bill of complaint, which the Prophet in the name of God preferred against *Israel* in *Osee*, 2. that his <sup>h</sup> *corne* and *wine*, & *oyle*, and the *silver* and *gold* which he had giuen <sup>h</sup> *Osee* 2. 8. them they employed in the seruice of *Baal* an abominable Idoll. If when God giueth vs *wit*, *wealth*, *power*, *authoritie*, *health*, *strength*, *liberty*, euery other good thing; in stead of *using* these things to his *glory*, and the comfortable *reliefe* of his seruants, we *abuse* them, some or all, to the seruice of those *Idols* which we haue erected to our selues in our hearts; to the maintainance of our pride and pompe, making *Lucifer* our God; of our pelfe and profits, making *Mammon* our God; of our swinish pleasures and sensuality, making our <sup>i</sup> *belly* our God; are we not as deepe in the bill as those *Israelites* were? as *vnjust*, as they? as *prophane*, as they? as *vnthankfull* euery way, as they? Flatter wee not our selues: *Obedience* to Gods commandements, and a *sober* & *charitable* use of his *Creatures*, is the best and surest euidence of our *thankfulness* to God, and the fairest *requitall* we can make for them. If we withdraw our *obedience*, and fall into open rebellion against God; if wee abuse them, in making them either the *occasions* or instruments of sinne to the dishonour of God, and damage of his seruants: we repay him *ill* and vnworthily for the *good* we haue receiued, and are guilty of vnthankfulness in this foulest and highest degree.

Now we haue scene what we are : let vs say the worst we can by vnthankfull ones ; call them wretches, caitiffes, churles, any thing ; loade them with infamies, disgraces, contumelies ; charge them with iniustice, prophanenesse, Atheisme ; condemne them, and with them the vice it selfe, Vntankefulnessse to the pit of Hell ; doe all this, and more, and spare not ; and as *Dauid* did at *Nathans* parable, when we heare any case or example of ingratitude in any of the former degrees, whether really done, or but in a parable pronounce sentence vpon the guilty, <sup>1</sup> *The man that hath done this thing shall surely die.* But withall let vs remember, when we haue so done, that our hearts instantly prompt vs what *Nathan* told *Dauid*, <sup>1</sup> *Thou art the man.* Wee, we are the men, We are these vnthankfull ones : Vntankefull to God, first in passing by so many of his blessings without taking any consideration of them ; Vntankefull secondly, in ascribing his blessings wholly or partly to our selues, or any other but him ; Vntankefull thirdly, in valuing his blessings so lightly as to forget them ; Vntankefull fourthly, in diminishing the worth of his blessings, and repining at our portion therein ; Vntankefull fifthly, in not rendering to him & his according to the good he hath done for vs ; but sixthly and most of all vnthankfull in requiting him euill for good, and hatred for his good will. Dealing thus with him, let vs not now maruaile, if he begin to deale something strangely, and otherwise then he was wont with vs. If he deny vs his Creatures, when we want them, if he sake them from vs when we haue them ; if he withhold his blessing from them that it shall not attend them ; if wee find small comfort in them, when we vse them ; if they be vnanlswering our expectations, when we haue bin at some paines and cost with them : if as the Prophet speaketh, <sup>m</sup> *We sowe much and bring in little, We eate and haue not enough, We drinke and are not filled, Wee cloath vs and are not warme, and the wages Wee earne We put into a bag with holes :* if any of these tyings befall vs ; let vs cease to wonder thereat : our selues are the causes of all our woe. It is our great Vntankefulnessse that bla-

reth.

1. Sam. 12. 5.

1. Ibid. 7.

m Agg. 1. 6.

steth all our endeauours; that leaueneth with sowrenesse whatsoeuer is *sweete*, and turneth into *poyson* whatsoeuer is *wholesome* in the good Creatures of God. It is the <sup>n</sup> Word of God, and Prayer that *sanctifieth* them to our vse; and they are then *good*, when they are receiued with *Thanksgiving*: so long as we continue *Vnthankefull*; we are vaine if we looke for any *sanctification* in them, if we expect any good from them.

I haue now done with my first Inference, for Tryall, or rather *Conuiction*: I adde a second of *Exhortation*. The Duty it selfe being so necessarie as we haue heard; Necessary, as an Act of *Justice* for the receipt of the Creature: and necessary, as an act of *Religion* for the sanctifying of the Creature: how should our hearts be enflamed with a holy desire, and all our powers quickened vp to a faithfull endeauour, conscionably to performe this so necessary a duty? One would thinke that very necessity, together with the conscioufnesse of our former vnthankfulnessse, should in all reason be enough to worke in vs that both *desire* and *endeauour*. In all reason, it should so: but wee are vnreasonable; and much a doe there is to *perswade* vs to any thing that is good, euen when we are *perswaded*. Wherefore to enforce the exhortation more effectually, I must haue leaue to presse the performance of this duty vpon your Consciences, with some farther *Inducements*, and important Considerations.

Consider first, the *Excellency* of the Duty. There are but three heads, whereto we referre all that is called good: *Iucundum*, *Vtile*, *Honestum*, Pleasure, Profit, and Honesty. There is nothing desireable or louely, but in one or other of these three respects. Each of these singly we account good: but that excellently good, wherein they all concur. We loue things that will giue vs *delight*; sometimes when their is neither *profit*, nor *credit* in them: we loue things that will bring vs *profit*; though possibly neither *delightful* greatly, nor *seemely*: and we loue things that wee thinke will doe vs *honesty*, often times without regard either of

plea-

n Ver. 5. bit.

S. 42.  
The second  
Inference, of  
Exhortatio;  
With sundry  
Motiues to  
Thankful-  
nesse.

S. 53.  
viz. 1. The  
excellency of  
the Dutie.

4

1

2

3



- pleasure or profit. How should we then be affected to this duty of giuing thanks, and singing praises vnto our God; wherein all these doe joyntly concurre, and that also in an excellent measure. *Dania* hath wrapped them all together in one verse, in the beginning of Psal. 147. *o Praise yee the Lord, for it is good; yea it is a pleasant thing, and praise is comely. It is good, it will bring you profit; it is pleasant, it will affoord you delight; and it is comely, it will do you honestie: and what can heart wish more?* Againe, many good vertues and graces of God in vs, shall expire together with vs: which though they be eternall in their fruit and reward, yet are not so as to their proper actes; which after this life shall cease, because their shall be neither neede nor use of them then. *P Whether there be Prophecies, they shall faile; or whether there be tongues, they shall cease: or whether there be knowledga, it shall vanish away. There shall bee no vse of taming the flesh by Fasting, or of supplying the want either of others by Almes, or of our selues by Prayer. Nay euen Faith and Hope themselues shall haue an end: for wee shall not then need to belicue, when we shall see: nor to expect, when we shall enioy. But giuing of thanks, and praise, and honour, and glory vnto God, shall remaine in the kingdome of heauen and of glory. It is now the continuall blessed exercise of the glorious Angels and Saints in heauen: and it shall be ours, when we shall be translated thither. O that we would learne often to practice heere, what we hope shall be our eternall exercise there! O that we would accustome our selues, being filled in the spirit to speake to our selues in Psalmes and himnes and spirituall songes, singing and making melody in our hearts to the Lord: giuing thanks alwayes for all thinges vnto God and the Father, in the name of our Lord Iesus Christ: as speaketh our Apostle, Ephes. 5.*
- o Psal. 147. 1.*
- p 1. Cor. 13. 8.*
- q Reuel. 4. 8. 11 & 7. 11, 12.*
- r Ephes. 5. 18, 20*

§. 54.  
2. The continuance of Gods blessings.

Consider secondly, the multitude and varietie and continuance of Gods blessings: and let that prouoke thy thankfulness. If thou hadst receiued but one or a few benefits: yet thanks were due euen for those few, or for that one, more

more then thou art able to returne. But what canst thou alledge, or how excuse thy vnthankfulnessse: when his mercies are renewed euery morning, nay euery <sup>f</sup> moment, when he is euer <sup>e</sup> opening his hand, and powring out his blessings, and <sup>u</sup> loading and euen ouerwhelming thee with his benefits: as if he did *vye* with thee, and would haue thee see, how easily he can overcome thy euill with his goodnesse, and infinitely out-strip thine infinite ingratitude with his more infinite *munificence*! His *Angels* are about thee, though thou knowest it not: from a thousand vnknowne dangers hee deliuereth thee, which thou suspectedst not: hee still continueth his goodnesse vnto thee, and reprineth thy destruction, though thou deseruedst it not. What should I say more, thy very life and being thou owest to him <sup>x</sup> in whom wee all liue and moue, and haue our being: thence resolue with holy *Dauid*, to sing vnto the Lord, <sup>y</sup> as long as thou liuest; and to sing praise vnto thy God, whilest thou hast thy being. Many and continuall receipts, should prouoke many and continuall thanks.

Consider *thirdly*, thy future necessities. If thou wert sure of that thou hast, that thou and it should continue together for euer, and neuer part; and that thou couldest make prety shift to liue vpon the olde stocke hereafter, and neuer stand need to him for more: there might bee so much lesse neede to take care for giuing thanks for what is past. But it is not so with any of vs: of what wee haue, we are but tenants at courtesie, and we stand continually vpon our good behauiour, whether wee shall hold of him any longer, or no: and much of our future hapinesse standeth vpon our present thankfulnessse. And with what face can wee craue to haue more, (and yet more wee must haue, or we cannot subsist,) if we bee not thankfull for what wee haue? <sup>a</sup> *Peremptoria res est ingratitude*, saith Saint *Barnard*, it cutteth it of all kindnesse. <sup>b</sup> *Ventus ureus & exiccans*: like that <sup>c</sup> strong East-Winde which in a night dried vp the Red sea; it

I

hol-

<sup>f</sup> *Omni momento me tibi obligas, dum enim momento mihi tua magna beneficia praestas.*  
August. Solil. cap. 18. *Tot numera, quae sine intermissione deus ac nobis (Dij) fundunt.*  
Senec. 4. de beneficiis. 3.  
<sup>e</sup> Psal. 145. 16.  
<sup>u</sup> Psal. 68. 29.  
<sup>x</sup> Act. 17. 28.  
<sup>y</sup> Psal. 104. 33

S. 55:  
3. Our future Necessities.

<sup>a</sup> *Bern. Serm. 79*  
<sup>b</sup> *August. S. hloq. c. 18.*  
<sup>c</sup> *Exod. 14. 31.*

Gratiarum ces-  
sat decursus, v-  
bi recursus non  
fuerit Bern.  
serm. 40.

d Eccl 1.7. sua  
reddantur ori-  
gine fluentia gra-  
tia, vt vberius  
fluant. Bern.  
serm. 89.

e Alioquin, nisi  
ad fontem rede-  
ant, exsiccantur.  
Bern. ibid.

f Gen. 28. 12.

g Horat. l. E-  
pist. 1.  
h δὲν ἐν τῷ  
φθίσαντι ἀχά-  
ριστος γινώσκου-  
μαι, καὶ οὐκ ἔστι μοι  
ἐξουσία τοῦ ἐν ἑαυ-  
τῷ πάλιν ἀφ-  
εστῆσαι τὸν  
παρρησιασθέντα. Chrys.  
in Gen. Rom. 26  
ἀλλοτρίως ἢ θεῷ,  
ἐπειδὴ αὐτὸν  
κατὰ τὴν φύσιν  
ἀλλοτρίως.  
Ibid. Rom. 25.

holdeth of the *streames* of Gods bounty from flowing, and dryeth vp those *channels* whereby his mercies were wont to be conueyed vnto vs. Certainly this is one espe- ciall cause, why God so often sayeth vs *Neq*, and sendeth vs away empty when we aske; euen because we are so little thankfull to him for former receipts. The *d Ri- vers* returne all their waters to the *Sea*, from whence they had them: and they gaine this by the returne, that the sea feedeth them againe, and so by a continuall fresh supply preferueth them in perpetuall being and motion. If they should *e* withhold that *tribute*, the Sea would not long suffice them *nourishment*. So wee by giuing, *receiue*; and by true paying the old debt, get credit to runne vpon a *new score*, and provoke *future blessings*, by our thank- fulnesse for former: as the *Earth* by sending vp vapours backe to *Heauen* from the dew shee hath receiued thence, filleth the *bottles of heauen* with new moysture, to bee powred downe vpon her againe in due season in kindly and plentifull showers. By our *Prayers* and *Thankesgiuings* wee erect a *Ladder*, like that which *f Ia- cob* saw, whereon the *Angels ascended and descended*; wee preserue a mutuall *entercourse* betwixt heauen and earth; and wee maintaine a kinde of continuall *trading* as it were betwixt God and vs. The *Commodities* are brought vs in, they are *Gods blessings*: for these wee traffique by our *Prayers* and *Thankesgiuings*. Let vs therefore deale *squarely*, as wise and honest marchants should doe. Let vs keepe *touch*, and pay: it is as much as our credit is worth. Let vs not thinke to haue *Com- modities* still brought vs in, and wee send none out, g *Omnia te aduersum spectantia* this dealing cannot hold long. Rather let vs thinke, that the *quicker* and *speedier* and *more* returnes we make, our gaines will be the grea- ter: and that *h* the oftner wee *pray* and *praise* God for his blessings, the more we secure vnto our selues both the *continuance* and the *increase* of them.

Consider



Consider *fourthly* thy *mifery*, if thou shouldest want those things, which God hath giuen thee. <sup>a</sup> *Carendo magis quam fruendo*. Fooles will not know that true worth of things but by *wanting*, which wisemen had rather learne by *ha-ving* them. Yet this is the common folly of vs all: Wee will not *prife* Gods blessings as we should, till he for our vnthankfulnesse *take* them from vs, and teach vs to value them better before we haue them againe. We repine at Gods great *blessings*; we grudge at his gentle *corrections*; judging these to *heauy*, those too *light*: We thinke our *ve-ry peace* a burden, and complaine of *plenty* as some would doe of scarcity; and vnderalue the blessed *liberty* we haue of treading in his Courts, and partaking his holy Ordinances; and all this, because by his great goodnesse wee haue so long injoyed them: and this is our guise in euery other thing proportionably. Did we but *fee*le a while the miseries of our neighbour Countries, who want the blessings which we thus *flight*; or could wee but *fore-thinke* what our misery should be, if we (as they) had our throates euer before the *sword*, or were wasted with extreame *famines* and *pestilences*, or liued eyther in *thicke darkenesse*, without the Gospel, or vnder *cruell persecution* for it. Did we thus; though our hearts were as *hard* and *cold* as stones, it could not be but those thoughts would *soften* them, and *enflame* them to magnifie and blesse the holy name of God for our long and present *peace*, for that measure of *plenty* what euer it be which we yet haue, and for the still continued *liberty* of his glorious *Gospel* and sincere *worship* among vs. God grant, that from our wretched vnthankfulnesse, he take not just occasion, by taking these great blessings from vs, to teach vs at once both how to *use* them better and how to *value* them better.

Consider *fifthly*, the *Importunity* with God, when thou wantest anything; and according to that, proportion thy thanks, when thou hast it. I remember what Bernard writeth of the Popes seruants and Courtiers in his time:

<sup>b</sup> *Importuni ut accipiant, inquieti donec acceperint, ubi*

s. 56.

4. Our mis-  
ery in Wan-  
ting.

a οὐ γὰρ καὶ οἱ γινώσκοντες, τὰ γὰρ διὰ τοῦτο ἔχουσιν ἐν ἰσχυρί, ὡς ἐν τῇ ἐκβάσει. Τὸν

deniq; homines nostra intelligimus bona, Quā, qua in potestate habuimus, ea amisimus. Plau. in Captiu. 1.2.

s. 57.

5. Our im-  
portunity in  
asking.

b Bern lib. 4 de Confid. ad Eugē.

c Multos vide-  
mus usque ho-  
die satis impor-  
tune preces,  
quod sibi desse  
cognauerint;  
sed paucos ad-  
modum noui-  
mus qui dignas  
super acceptis  
beneficijs grati-  
as agere vide-  
antur. Bernard.  
serm. de diuer-  
sis. 27.

d Chrysost. in  
Psal. 137.

e Gen. 32. 25,  
26.

f Luk. 17. 13.  
17.

g Psal. 81. 10.

h Psal. 145. 16.

S. 58.

6. The free-  
dome of the  
guist.

i Bern. in Psal.  
Qui habitas.

Serm. 14.

k Gen. 32. 10.

*ceperint ingrati.* When Suiters come to the Popes Court with their busineses, the Courtiers and Officers lye in the wind for them, greedily offering their seruice, and neuer quiet with them till they haue got something: but by that they haue got the money, they haue forgot the man, and hauing first serued their owne turne, they then leaue the businesse to goe which way it will. Not much vnlike is our dealing with God. When we would haue something, some outward blessing conferred, or some outward calamity removed, (for these thanklesse deuotions seldome looke farther, then after these outward things;) we are as S. Chrysostome speaketh <sup>d</sup> *σφοδρῶς*, very eager and earnest with God, wee must haue no Nay, we wrastle with him and that stoutly, as if we would out wrestle <sup>e</sup> *Ἰακώβ* for a Blessing, and we will not let him goe till we haue obtained it. But <sup>f</sup> *μὴ τὸ λαλεῖν ἀπαραιτήτως*, saith Chrysostome there, when our turne is serued, and we haue what we would haue; by and by, all our deuotion is at an end, we neuer thinke of thanks. All the tenne Lepers begged hard of Christ for a cleansing: the Text saith, <sup>g</sup> *They lift vp their voyces*; they were all lowd enough, whilest they were suitors. Sed <sup>h</sup> *ubi nonem*? there returned not to giue God thanks for their cleansing, of the whole tenne any more then barely one single man. It is our case iust. When we want any of the good Creatures of God for our necessities, wee open our mouthes wide, till hee open his hand, and fill them with plentiousnesse: but after, as if the filling of our mouthes were the stopping of our throats, so are wee speechlesse and heartlesse. Shame we to bee so clamorous, when we craue from him; and so dumbe, when we should giue him thanks.

Consider lastly, how freely God hath giuen thee, what hee hath giuen thee. <sup>i</sup> *Dupliciter gratis*, saith Bernard: *Sine merito; sine labore*. Freely both wayes: freely, without thy desert, and freely, without so much as thy paines. Freely first, without thy desert. *Iacob*, a man as well deseruing as thou, yet confest himselfe <sup>k</sup> *not worthy of the least of all Gods mercies*. And St. Paul cutteth off all chal-  
lenge

lunge of desert, by that interrogatory, *1 Who hath first giuen him, and it shall be recompenced him?* as who should say, No man can challenge God, as if he owed him ought. If hee haue made himselfe a debtor to vs by his Promise, (and indeed he hath so made himselfe a debtor to vs;) yet that is still *gratis*, and for nothing: because the promise it selfe was free, without eyther *m debt* in him, or desert in vs. Nay more, God hath bin good to vs, not onely when wee had not deserued it; but (which still more magnifieth his bounty, and bindeth vs the stronger to be thankfull,) when we had deserued the quite contrary. And how is it possible we should forget such his vnspeakable kindnesse, in giuing vs much good when we had done none, nay in giuing vs much good, when we had done much ill? And as he gaue it *sine merito*; so *sine labore* too: the Creature being freely bestowed on vs, as on the one side not by way of reward for any desert of ours; so neither on the other side by way of wages for any labour of ours. To shew that God giueth not his Blessings for our labour meerely: hee sometimes giueth them not, where they are laboured for; and againe he giueth them somtimes, where they are not laboured for. If in the ordinary dispensation of his Providence, hee bestow them vpon them that labour, as Salomon saith, *n The diligent hand maketh rich*; and seldome otherwise, for *o he that will not labor, it is fit he should not eat*: yet that labor is to be accounted but as the meanes, not as a sufficient cause thereof. And if wee digge to the roote, we shall still finde it was *gratis*: for euen that power to labour was the giift of God; *p It is God that giueth thee power to get wealth*. Yea in this sence, *q Nature* it selfe is Grace; because giuen *gratis* and freely, without any labour, preparation, disposition, desert, or any thing at all in vs.

All these considerations; the Excellencie of the Dutie, the continuance of Gods blessings, our future Necessity, our Misery in wanting, our Importunity in Craving, his free liberality in bestowing, should quicken vs to a more conscientious performance of this so necessarie, so just, so reli-

*1 Rom. II. 35.*

*m Nulla Deo dandi beneficij causa est. Sen. 4 de benef. 3. Ego robur Spontaneas esse numinis benignitates, vltroq; ab his fluere inexpectata beneuolentia munera. Arnob contr. Gent. lib. 3. Deus nulli debet aliquid: quia omnia gratuito praeat. Et si quisquam diceret, ab illis aliquid debere meritis suis; certe vt esset, non ei deberetur: non enim erat, cui deberetur. August. 3. de lib. arb. 16. n Prou. 13. 24; & 13. 4. o 2. Thei. 3. 10 p Deut. 8. 18. q See before, serm 3. ad Cler. §. 18.*

*§. 59. The third Inference; for Direction: by remouing*

123



the impediments of  
Thankfulness.

gious a Duty. And thus having scene our vnthankfulnesse discovered in fixe points, and heard many *Considerations* to prouoke vs to thankfulnesse: it may be we haue scene enough in that to make vs hate the fault, and we would faine amend it; and it may be we haue heard enough in this, to make vs affect the duty, and we would faine practise it, may some say, but we are yet to learne how. The duty being hard, and our backwardnes great; what good course might be taken, effectually to reforme this our so great backwardnes, and to performe that so hard a duty? And so you see, my second Inference, for exhortation; breedeth a third, and that is for direction: which for satisfaction of those men that pretend willingnes, but plead ignorance, I should also prosecute, if I had so much time to spare. Wherein should be discovered, what the principall Causes of our so great Vnthankfulnesse; which taken away, the effect will instantly and of it selfe cease. Now those Causes are especially, as I conceiue, these five. viz. 1. Pride, and Selfeloue; 2. Envy, and Discontentment; 3. Riotousnesse, and Epicurisme; 4. Worldly Carefulnesse, and immoderate desires; Carnall Secrecitie, and foreflowing the time. Now then, besides the application of that which hath alreadie beene spoken in the former Discoveries and Motiues; (for euery Discovery of a fault, doth virtually containe some meanes for the correcting of it, and euery true Motiue to a duty, doth virtually containe some helpes vnto the practise of it :) besides these I say, I know not how to prescribe any better remedies against vnthankfulnes, or helpes vnto thankfulnes; then faithfully to striue for the casting out of those finnes, and the subduing of those Corruptions in vs, which cause the one, and hinder the other. But because the time, and my strength are neere spent: I am content to ease both my selfe and you by cutting of so much of my prouision, as concerneth this Inference for Direction; and desire you that it may suffice for the present, but thus to haue pointed at these Impediments, and once more to name them. They are Pride, Envy, Epicurisme, Carefulnesse, Secrecitie.

„ I place *Pride*, where it would be; the formost, because  
 „ it is of all other <sup>a</sup> the principall impediment of Thank-  
 „ fulnes. Certainly there is no one thing in the world, so  
 „ much as *Pride*, that maketh men vnthankfull. Hee that  
 „ would be truely thankfull, must haue his eyes vpon both;  
 „ the one eye vpon the *Guift*, and the other vpon the *Giuer*:  
 „ and this the proud man neuer hath. Either through  
 „ <sup>b</sup> *selfe-loue* he is starkeblind, and seeth neither: or else  
 „ through *Partiality*, he winketh on the one eye, and will  
 „ not looke at both. Sometimes he seeth the *Guift* but too  
 „ much, and boasteth of it: but then he forgetteth the *Gi-*  
 „ *uer*; he <sup>c</sup> *boasteth*, as if hee had not receined it. Some-  
 „ times again he ouerlooketh the *Guift*, as not good enough  
 „ for him; and so repineth at the *Giuer*, as if hee had not  
 „ giuen him according to his worth. Either he *underualu-*  
 „ *eth* the *Guift*, or else he *ouerualueth* himselfe; as if he were  
 „ himselfe the *giuer*, or at least the *deseruer*: and is in both  
 „ vnthankfull. To remoue this *Impediment*, who euer de-  
 „ sireth to be thankfull, let him *humble* himselfe, nay *emptie*  
 „ himselfe, nay *deny* himselfe, and all his owne deserts;  
 „ confesse himselfe with *Jacob* <sup>d</sup> lesse then the least of Gods  
 „ mercies; and condemne his owne heart of much sinfull  
 „ <sup>e</sup> *sacriledge*, if it dare but thinke the least thought ten-  
 „ ding to *rob God* of the least part of his honour.

„ *Envy* followeth *Pride*; the <sup>f</sup> *Daughter* the *Mother*: a  
 „ *second* & great *Impediment* of thankfulness. The fault is;  
 „ that men not content only to looke vpon *their owne* things  
 „ and the present; but <sup>h</sup> comparing these with the things  
 „ of other *men*, or *times*: inste ad of giuing thanks for  
 „ what *they* haue, <sup>i</sup> *repine* that others haue more or bet-  
 „ ter; or for what *they now* haue, *complaine* that it is not  
 „ with them as it hath beene. These thoughts are *Ene-*  
 „ mies to the *tranquillitie* of the mind; breeding many *dis-*  
 „ contents, and much *vnthankfulness*: whilest our <sup>\*</sup> eyes

<sup>h</sup> *Vehemens, & importunū malum Invidia; quā nos inquietat, dum comparat. Hoc mihi praestitit: sed illi plus; scilicet maius. Senec. 2. de benef. 28.* <sup>i</sup> *Illis non tam iucundum est, multos post se videre; quam graue, aliquem ante se. Senec. Epist. 73.* <sup>\*</sup> *Math. 10. 15.*

S. 60.  
 viz. 1. *Pride.*  
 a *Maxime facit ingratos nimis suis suspectus, & infirmum mortalitati vitium se suaq; mirandi. Senec. 2. de benef. 26.*  
 b *Caculus amor sui. Horat. 1. Carm. od. 18.*  
 c *1. Cor. 4. 7.*

<sup>d</sup> *Gen. 32. 10.*  
<sup>e</sup> *Sacrilegus inuasor gloria tua Bern. in Cant. serm. 13.*

S. 61.  
 2. *Ennie*;  
<sup>f</sup> *Superbia prima foetoles inanis gloria - mon in viciā gignit. Greg. 31. Mor.*

3<sup>aa</sup>  
<sup>g</sup> *Non potest quisquā & invidere, & gratias agere. Sen. 3. de benef. 3.*

ἡ καὶ τῆς καὶ τῆς  
 πρὸς τοὺς ἀδελφούς  
 καὶ τοὺς ἀδελφούς  
 καὶ τοὺς ἀδελφούς  
 καὶ τοὺς ἀδελφούς  
 καὶ τοὺς ἀδελφούς  
 Plutarch. de  
 tranquill. anim.  
 Nulli ad alienis  
 respiciens, sua  
 placent. Senec.  
 3. de ira. 30.

g Quodq; alienis  
 capella gerat di-  
 stantius vber, "  
 Tabescat, neque  
 se maiori pan-  
 periorum Turba  
 compares? Ho-  
 rat. 1. Serm.  
 Satyr. 1.  
 Εἰ δὲ μὴ, τοὺς  
 ἐνδοξοῦς καὶ  
 καὶ τοὺς ἀδελφούς  
 καὶ τοὺς ἀδελφούς  
 καὶ τοὺς ἀδελφούς  
 Plutarch. vbi  
 Snpra.  
 h Nec ea intui-  
 mur, qua nos a-  
 lijs praeponere,  
 sed ea sola qua  
 fortuna prae-  
 dentium ostendat.  
 Sen. 3. de be. 3.  
 i Sec §. 49.  
 k Math. 26. 11.

are enill, because God is good to others, or hath beene so to  
 vs. To remoue this *Impediment*; who euer desireth to  
 be truly thankfull, let him looke vpon <sup>f</sup> his owne things,  
 and not on the things of other men: and therein consider,  
 not so much what he *wanteth*, and faine would haue, as  
 what he *hath*, and could not well want. Let him thinke,  
 that what God hath *giuen* him, came from his free *bounty*,  
 he owed it not; and what he hath *denyed* him, he withhol-  
 deth it either in his *Justice* for his former sinnes, or in his  
*Mercy* for his farther good: that God giueth to no man,  
 all the desire of his heart in these *outward things*, to teach  
 him not to looke for absolute cōtentment in this life, least  
 of all, in these things. If he will needs looke vpon *other*  
*mens* things; let him compare himselfe rather <sup>g</sup> with  
 them that haue *lesse*, then those that haue *more*: and there-  
 in withall consider, not so much what <sup>h</sup> himselfe *wan-*  
*teth* which some others haue, as what he hath which ma-  
 ny others want. If a *few*, that enioy Gods blessings in  
 these outward things in a *greater measure* then he, be an  
 eye-soare to him: let those *many others*, that haue a *scan-*  
*ter portion*, make him acknowledge that God hath dealt  
 liberally and bountiffully with him. We should doe well  
 to vnderstand that saying of *Christ*, not barely as a *Predi-*  
*ction*, but as a kind of *Promise* too, (as I haue partly in-  
 timated <sup>i</sup> before,) *The poore you shall alwayes haue With*  
*you*: and to thinke that euery *Beggar* that seeketh to vs,  
 is sent of God, to be as well a *Glasse* wherein to represent  
 Gods bounty to vs, as an *Obiect* whereon for vs to ex-  
 ercise ours. And as for *former times*: Let vs not so  
 much *thinke* how much *better* we haue bin, as how *well*  
 we are; that we are not so well now, *impute* it to our for-  
 mer vnthankfulnesse; and *fear*, vnlesse wee be more  
 thankfull for what we haue, it will be yet and euery day  
 worse and worse with vs. Councell is very needfull for  
 vs in these declining times: which are not (God know-  
 eth, and we all know,) as the times we haue seene: the  
 leprous humour of *Poperie* secretly stealing in vpon vs,  
 and



„ and as a *leprosie* spreading a pace vnder the skinne; and  
 „ penury and *povertie*, as an *ulcerous fore*, openly breaking  
 „ out in the very face of the Land. Should we murmur  
 „ at this; or repiningly complaine that it is not with vs,  
 „ as it hath bin? God forbid: that is the way, to haue it  
 „ yet, and yet worse. Rather let vs *humble* our selues for  
 „ our former *vnthankfulnessse*, whereby wee haue prouo-  
 „ ked God to withdraw himselfe in some measure from  
 „ vs: and *blesse* him for his great *mercy*, who yet continu-  
 „ eth his goodnesse in a comfortable and gracious measure  
 „ vnto vs, notwithstanding our so great vnworthines and  
 „ vnthankfulnessse. Thousands of our brethren in the  
 „ world, as good as our selues: how glad would they be,  
 „ how thankfull to God, how would they reioyce and  
 „ sing, if they enioyed but a small part of that *peace* and  
 „ *prosperitie* in outward things, and of that *liberty* of trea-  
 „ ding in Gods *Courts*, and partaking of his *ordinances*;  
 „ which we make so little account of. because it is not e-  
 „ uery way as we haue knowne it heretofore.

„ The third Impediment of Thankfulnessse, is *Ryot*. and  
 „ *Epicurisme*: that which the Prophet reckoneth in the  
 „ Catalogue of *Sodoms* sinnes, <sup>a</sup> *Fulnesse of bread*, and a  
 „ *bandance of Idlenessse*. This is both a Cause and a *Signe*  
 „ of much vnthankfulnessse. *πλεονεξία*, and *ἐνδονεξία*, *Fulnesse*  
 „ and *Forgetfulnessse*; they are not more neere in the sound  
 „ of the words, then they are in the sequel of the things:  
 „ <sup>b</sup> *When thou hast eaten, and art full, Then beware least thou*  
 „ *forget the Lord thy God*, Deut. 8. It much argueth, that  
 „ wee make small account of the good Creatures of God,  
 „ if we will not so much as take a little *paines* to get them:  
 „ but much more, it lauishly and like prodigall fooles wee  
 „ make *Wast & haue* of them. He that hath receiued some  
 „ *token* from a deare friend, though perhaps of little *value*  
 „ in it selfe, and of lesse *use* to him; yet if hee retains any  
 „ gratefull memory of his friend, hee will <sup>c</sup> *value* it the  
 „ more, and set greater store by it, and be the more care-  
 „ full to preferue it, for his friends sake: but if hee should

s. 62.

3. *Ryot*;a *Ezec. 16. 49.*b *Deut. 8. 10.*

11.

c *Quod non me-  
 mores estimati-  
 one: Perum est  
 pmpuorum mei  
 scilicet. Cautu.*

„ make it away causelesly, and the rather because it came  
 „ so easly, as the *Ding-thrifts* prouerbe is, *Lightly come,*  
 „ *lightly goe;*) euery man would interpret it as an eu-  
 „ dence of his vnfriently and vnthankfull heart. But *Ryot*  
 „ is not onely a *Signe*; it is also a *Canse*, of vnthankfulnes:  
 „ in asmuch as it maketh vs vnderualue the good thinges  
 „ of God, at too low a rate. For wee vsually value the  
 „ *Worth* of thinges, proportionably to their *vse*; judging  
 „ them more or lesse good, according to the good they  
 „ doe vs, be it more or lesse. And how then can the *Pro-*  
 „ *digall* or *Riotous* Epicure, that consumeth the good Crea-  
 „ tures of God in so short a space and to so little purpose;  
 „ set a *just price* vpon them, seeing hee reapeth so little  
 „ good from them? A pound, that would doe a *Poore*  
 „ *man* that taketh paines for his liuing a great deale of  
 „ good, maintaine him and his family for some weekes  
 „ together, perhaps put him into fresh trading, set him  
 „ vp on his legges, and make him a man for euer; what  
 „ good doth it to a *prodigall Gallant*, that will set *scores*  
 „ and *hundreds* of them flying at one afternoones sitting  
 „ in a Gaming-house? Shall any man make me beleue,  
 „ hee valueth these good giifts of God as he should doe,  
 „ and as euery truly thankfull Christian man would desire  
 „ to doe; that in the *powdering* and *perfuming* of an *excre-*  
 „ *ment* that neuer grew from his owne scalpe, in the *fur-*  
 „ *nishing* of a *Table* for the pompe and luxurie of a few  
 „ houres, in making vp a *rich Suite* to case a rotten car-  
 „ *kasse* in, in the pursuite of any other lustfull *vanity* or  
 „ *delight*, expendeth beyond the proportion of his reue-  
 „ nue or condition, and the exigence of just occasions?  
 „ To remedy this: who euer would be truly thankfull, let  
 „ him liue in some honest *Vocation*, and therein bestow  
 „ himselfe *faithfully* and *painfully*; binde himselfe to a *So-*  
 „ *ber, discreet, and moderate* vse of Gods Creatures; re-  
 „ member that Christ would not haue the very *broken-*  
 „ *meates* lost; thinke that, if for euery word idly spoken,  
 „ then by the same proportion for euery penny idly spent,  
 „ wee

„ wee shall be accomptable to God at the day of Iudgement.

„ *Immoderate Care*, and Sollicitude for outward things  
 „ is another <sup>d</sup> *impediment* of Thankfulness. Vnder which  
 „ title I comprehend *Conetousnesse* especially, but not one-  
 „ ly : *Ambition* also, and *Voluptuousnesse*, and euery other  
 „ vice, that consisteth in a *desire* and expectation of some-  
 „ thing <sup>e</sup> for the future : which *desire* and expectation if  
 „ *inordinate*, must needs in the end determine in vnthank-  
 „ fulnesse. For the very true reason, why we desire things  
 „ *inordinately*, is ; because wee promise to our selues more  
 „ *comfort* and *content* from them, then they are able to  
 „ *giue* vs : this being euer our Error, when wee haue a-  
 „ ny thing in *chase*, to seuer the *good* which we hope from  
 „ it from the *inconueniencies* that goe therewith, and loo-  
 „ king only vpon that neuer so much as to thinke of these.  
 „ But hauing obtained the thing wee desired, we find the  
 „ one as well as the other ; and then the *inconueniencies*  
 „ wee neuer thought of before, \* abateth much of the  
 „ waight and the price wee formerly set thereupon, and  
 „ taketh of so much from the estimation wee had of the  
 „ *good* : whereby it cometh to passe, that by how much  
 „ wee ouer- valued it in the *pursuite*, by so much we vnder-  
 „ value it in the *possession*. And so in stead of *giuing*  
 „ *Thanks* to God for the good wee haue receiued ; wee  
 „ *complaine* of the inconueniencies that adhere thereunto,  
 „ and so much *underprise* it, as it falleth *short* of our expe-  
 „ ctation : and looke how farre wee doe *underprise* it, so  
 „ farre are we *vnthankfull* for it. To remoue this Impe-  
 „ diment : who euer would bee thankfull, let him *mode-*  
 „ *rate* his desires after these outward things ; *fore-cast* as  
 „ well the *inconueniencies* that follow them, as the *commo-*  
 „ *dities* they bring with them ; lay the one against the  
 „ other, and prepare as well to *disgest* the one, as to *enjoy*  
 „ the other.

„ The last *Impediment* of Thankfulness is *Carnall secu-*  
 „ *ritie*, joyned euer with *Delays* and *Procrastinations*.

K 2

„ When

§. 63.

4. *Worldly Carefulness* ;

d Non patitur  
 cupiditas quen-  
 quam esse gratū.  
 Senec. 2. de be-  
 nef. 27. Nullum  
 habet malum  
 cupiditas maius,  
 quam quod est  
 ingrata. Id. E-  
 pilt. 73.

c Novis semper  
 cupiditatibus  
 occupati, non  
 quid habeamus,  
 sed quid pete-  
 mus, in spamus.  
 Quicquid domi  
 est, vile est. Se-  
 quitur autem,  
 ut ubi quid ac-  
 ceperis leve no-  
 uorum cupiditas  
 fecerit, author  
 quoque eorum  
 non sit in pretio.  
 — ideoque eade-  
 ca memoria est,  
 futuro immine-  
 tum. Id. 2. de  
 benef. 2.

\* Nihil aque de-  
 ceptis, et concu-  
 p. sentibus gra-  
 tum. Plin.

§. 64.

5. *Delay*.



„ When we receiue any thing from God ; wee know we  
 „ should giue him thanks for it, and it may be we thinke  
 „ of doing such a thing : but wee thinke withall another  
 „ day will serue the turne, and so we put it of for the pre-  
 „ sent, and so forwards from time to time, till in the end  
 „ we haue quite forgotten both his *Benefite*, and our owne  
 „ Duty, and neuer performe any thing at all. My Text  
 „ doth after a sort meete with this corruption : for heere  
 „ the Apostle saith, the Creature should be *receined with*  
 „ *Thankesgiving* ; as if the thanks should goe with the re-  
 „ ceipt, the \* receipt and the thanks both together. To  
 „ remoue this Impediment : consider, how in euery thing  
 „ delays are hurtfull and dangerous ; how our *affections*  
 „ are best and hottest at the first, and doe in proceesse of  
 „ time insensibly deaden, and at last dye, if we doe not take  
 „ the opportunity, and strike (as wee say) *whilest the iron*  
 „ *is hot* ; how that, if *pretensions* of other busineses or oc-  
 „ casions may serue the turne to put off the tendering of  
 „ our deuotions, and rendering of our thanks to God, the  
 „ Diuell will bee sure to suggest enow of these *pretensions*  
 „ into our heads, and to prompt vs continually with such  
 „ *allegations*, that wee shall neuer be at leasure to serue  
 „ God, and to giue him thanks.

\* Qui gratias  
 futurus est, su-  
 am dum acce-  
 pit, de reddendo  
 cogitat. Seneca.  
 2. de benef. 25.

s. 65.  
 The fourth  
 Inference ;  
 and the Con-  
 clusion of all.

„ Let vs remember these five *Impediments* and beware  
 „ of them ; *Pride*, *Envy*, *Epicurisme*, *Worldly Carefulness*.  
 „ and *Delay*. All which are best remedied by their con-  
 „ traries. Good helpes therefore vnto thankfulnesse are,  
 „ 1. *Humilitie*, and *Selfe-deniall* ; 2. *Contentednesse*, and  
 „ *Selfe-sufficiency* ; 3. *Painfulnessse*, and *Sobrietie* ; 4. The  
 „ *Moderation of our desires* after earthly things ; 5. *Speed*  
 „ and *Maturitie*. And so much for this *third Inference* of  
 „ Direction. I should also haue desired, if the time would  
 „ haue permitted, although my Text speaketh of our  
 „ *Thankesgiving* vnto God precisely as it respecteth the  
 „ Creature ; yet to haue improved it a little farther by a  
 „ *fourth Inference* : that if wee be thus bound to giue God  
 „ thanks for these *onward blessings*, how much more ought  
 „ wee

wee then to abound in all thankfulness vnto him for his manifold <sup>a</sup> *Spiritual blessings in heavenly things in Christ*; for *Grace* and *Election*, for *Mercy* and *Redemption*, for *Faith* and *Iustification*, for *Obedience* and *Sanctification*, for *Hope* and *Glorification*. If wee ought to pray for, and to giue thanks for our <sup>b</sup> *daily bread*, which nourisheth but our *bodies*, and then is <sup>c</sup> cast into the draught, and both it and our bodies *perish*: how much more for that <sup>d</sup> *Bread of life which came downe from Heauen*, and feedeth our *Soules* vnto eternall life, and neither they nor it can *perish*? If wee must say for that, *Giue vs this day our daily bread*: shall we not much more say for this, <sup>e</sup> *Lord euermore giue vs this bread*. But I haue done. Beseech we now Almighty God, to guide vs all with such holy discretion and wisdom, in the free use of his good *creatures*; that keeping our selues within the due bounds of *Sobriety*, *Charity*, and ciuill *Duty*, wee may in all things glorifie God: and aboue all things, and <sup>f</sup> *for all things giue thanks alwayes vnto God and the Father, in the name of our Lord IESVS CHRIST*. To which our Lord Iesus Christ, the blessed Sonne of God, together with the Father, & the

<sup>a</sup> Ephes. 1. 3.

<sup>b</sup> Math. 6. 11.

<sup>c</sup> Math. 13. 17

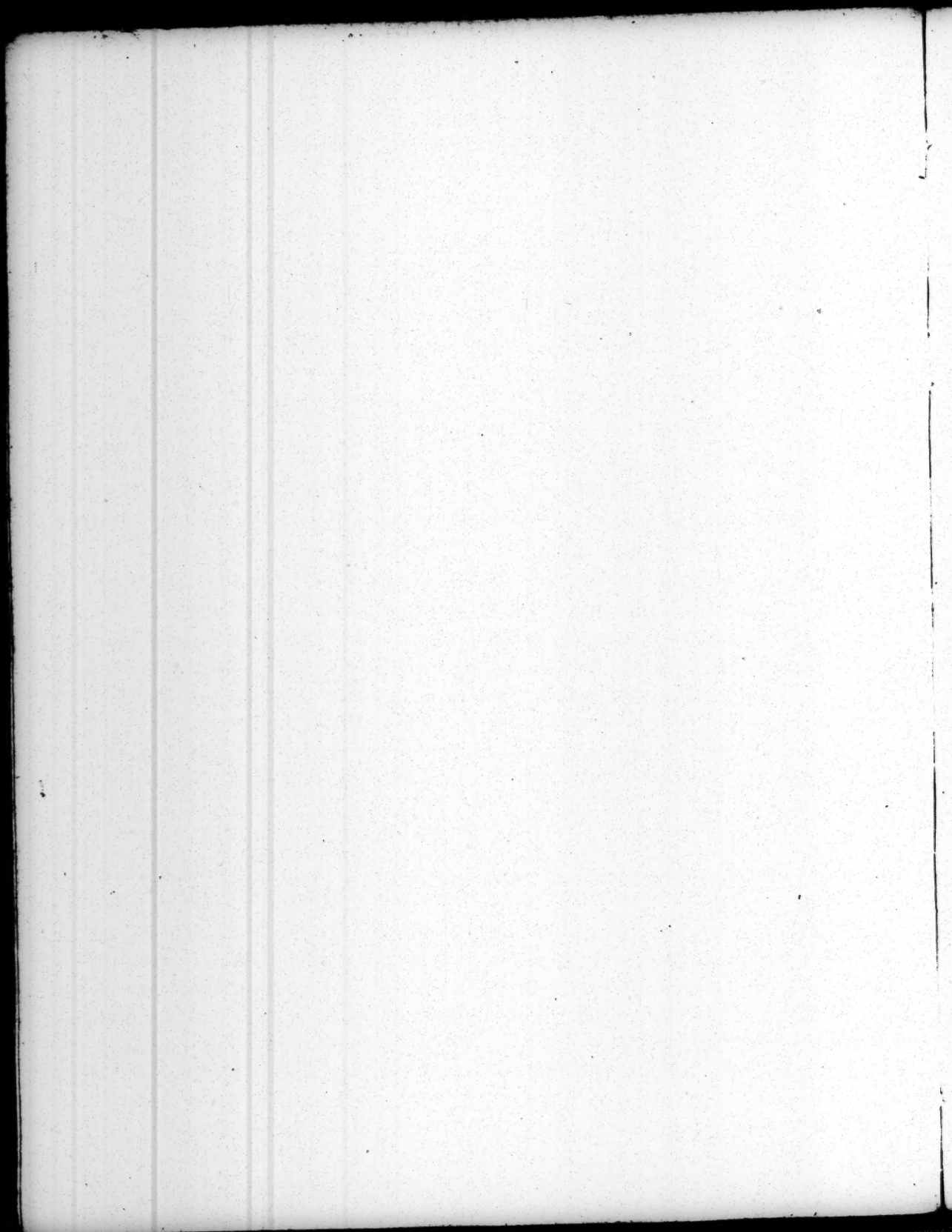
<sup>d</sup> Ioh. 6. 51.

<sup>e</sup> Ioh. 6. 34.

<sup>f</sup> Ephes. 5. 20.

Holy Spirit, three Persons and one only wise, gracious, and euerliuing God, bee ascribed (as is most due) by vs and his whole Church, all the Kingdome, the Power, and the glory, both now and for euermore.  
*Amen, Amen.*

*Here endeth the first Sermon.*







A S E R M O N  
P R E A C H E D A T  
St. P A V L E S Crosse,  
Aprill, 15.

G E N. 20. 6.

*And God said vnto him in a dreame ; Yea, I know that thou diddest this in the integritie of thine heart : For I also With-held thee from sinning against mee ; therefore suffered I thee not to touch her.*



Or our more profitable vnderstanding of which words, it is needfull we should haue in remembrance the whole storie of this present Chapter ; of which storie these words are a part. And thus it was. *Abraham* commeth with *Sarah* his wife and their family, as a Stranger, to sojourne among the *Philistims* in *Gerar* : couenanteth with her before-hand, thinking thereby to provide for his owne safetie, because she was beautifull, that they should not bee to know that they were any more then Brother and Sister. *Abimilech* King of the place heareth of their comming, and of her beauty ; sendeth for them both ; enquireth whence and who they were ; heareth no more from them, but that shee was his Sister ; dismisseth him ; taketh her into his house. Hereupon God plagueth him and his house with a strange Visitation ; threatneth him also with

S. I.  
The Occasi-  
on,

with Death ; giueth him to vnderstand, that all this was for taking another mans wife. Hee answereth for himselfe : God replyeth. The *Answer* is in the two next former Verses : the *Reply* in this, and the next following verse.

§. 2.  
Scope,  
a Vers. 4, 5.

His answer is by way of *Apologie* : hee pleadeth first his *Ignorance* ; and then, and thence, his *Innocence*. <sup>a</sup> [ *And hee said ; Lord, wilt thou slay also a righteous Nation ? Said not hee vnto me, shee is my Sister ? and shee, euen shee herselfe said, He is my Brother : in the integrity of my heart, and innocency of my hands, haue I done this.* ] That is his *Plea*. Now God replyeth : of which reply, letting passe the remainder in the next verse, which concerneth the *time to come*, so much of it as is contained in this verse, hath reference to what was already done and *past*, and it meeteth right with *Abimelechs* answer. Something he had done ; and something he had *not done* : he had indeed braken *Sarah* into his house, but he had <sup>c</sup> not yet come neere her. For that which he had done, in *taking* her ; he thought he had a just *excuse*, and he pleadeth it : hee did not know her to bee another mans wife ; and therefore, as to any intent of doing wrong to the husband, he was altogether *innocent*. But for that which he had not done, in *not touching* her ; because hee tooke her into his house with an vnchast purpose : hee passeth that ouer in silence, and not so much as mentioneth it. So that his *Answer*, so farre as it reached, was *just* : but, because it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, most conuenient for such an *Answer* : admitting his *Plea*, so farre as hee alledged it, for what he *had done*, in taking *Abrahams* wife, hauing done it simply out of ignorance, *Yea ? know that thou diddest this in the integrity of thy heart :* ] and withall supplying that which *Abimilech* had omitted, for what hee *had not done*, in *not touching* her ; by assigning the true cause thereof, *viz.* his powerfull restraint, [ *For ? also With-held thee from sinning against me, therefore suffered ? thee not to touch her.* ]

b Vers. 23  
c Vers. 4.

In the whole verse we may obserue, *First* the manner of the Reuelation; namely, by what meanes it pleased God to conueigh to *Abimelech* the knowledge of so much of his will, as he thought good to acquaint him withall: it was euen the same, whereby he had giuen him the first information at *vers. 3.* it was by dreame [ *And God said vnto him in a dreame* ] and then after the substance of the Reply; whereof againe the generall parts are two. The former, an Admission of *Abimelechs* Plea, or an Acknowledgement of the integrity of his heart, so farre as he alledged it, in that which hee had done. [ *yea I know that thou diddest it in the integrity of thine heart.* ] The later; an Instruction or Aduertisement to *Abimelech*, to take knowledge of Gods goodnesse vnto, and prouidence ouer him, in that which he had not done: it was God that with-held him from doing it, [ *For I also with-held thee from sinning against me, therefore suffered I thee not to touch her.* ]

By occasion of those first words of the Text, [ *And God said vnto him in a dreame;* ] if we should enter into some enquiries, concerning the nature and vse of diuine Reuelations in generall, and in particular of *Dreames*: the discourse as it would not be wholly impertinent, so neither altogether vnprofitable. Concerning all which these seuerall Conclusions might be easily made good. *First*; that God reuealed himselfe and his will frequently in old times, especially before the sealing of the Scripture-Canon <sup>a</sup> in sundry manners: as by *Visions*, *Prophecies*, *Extasies*, *Oracles*, and other supernaturall meanes; and namely, and among the rest, by <sup>b</sup> *Dreames*; *Secondly*, that God imparted his will by such kinde of supernatural Revelations, not only to the *Godly & Faithfull*, (though to them most frequently, and especially: ) but sometimes also to *Hypocrites* within the Church, as to <sup>c</sup> *Saul* and others; yea and sometimes euen to infidels too out of the Church, as to <sup>d</sup> *Pharaoh*, <sup>e</sup> *Balaam*, <sup>f</sup> *Nebuchadnezzar*, &c. and here to *Abimelech*. *Thirdly*; that since the writings of the Prophets and Apostles were made vp, the Scripture-Canon sealed, and the Christian Church by the Preaching of the

L

Gospell

§. 3.  
and Division of the Text.

§. 4.  
The Nature and vse of 'Dreames, &c.

I  
a πρὸ ὁμοῦ καὶ  
πρὸς ὁμοῦ.  
Heb. 1. 1.

b Numb. 12.  
c Joel 2. 28.  
Iob. 33. 14. 16.  
καὶ ἴδ' ὅτι  
ἐν Διδ. 157.  
Homer. Iliad. a.

2  
e 1. Sam. 10. 10  
d Gen 41. 25.  
28 28 45.  
e Numb. 24. 2.  
4. &c.  
f Dan. 2. 28. 45.



Gospell become Oecumenicall; *Dreames*, and other supernaturall *Revelations*, as also other things of like nature, as *Miracles*, and whatsoever more immediate and extraordinary manifestations of the will and power of God, haue ceased to be of *ordinarie* and familiar vse: so as now, we ought rather to *suspect* delusion in them, then to *expect* direction from them. *Fourthly*; that although God haue now <sup>4</sup> *tyed* vs to his holy *written word*, as vnto a perpetuall infallible *Rule*, beyond which we may not *expect*, and against which we may not *admit*, any other direction, as from God: yet he hath no where *abridged* himselfe of the power and libertie, euen still to intimate vnto the sonnes of men the knowledge of his *will*, and the glory of his *might*, by *Dreames*, *Miracles*, or other like supernaturall manifestations; if at any time, either in the want of the *ordinary meanes* of the word, Sacraments, and Ministry, or for the *present necessities* of his Church, or of some part thereof, or for some other *just cause* perhaps vnknown to vs, he shall see it expedient so to doe. He hath *prescribed* vs: but he hath not *limited* himselfe. *Fifthly*; that because the Diuell and wicked spirits may suggest *dreames*, probably *foretell* future euents foreseens in their causes, and *worke* many strange effects in nature *applicando actiua passiuis*; which because they are without the sphere of our comprehension, may to our seeming haue faire appearances of *Diuine Revelations* or *Miracles*, when they are nothing lesse: for the auoiding of strong delusions in this kinde, it is not safe for vs to giue easie credit to *Dreames*, *Prophesies*, or *Miracles*, as diuine; vntill vpon due tryall there shall appeare, both in the end where-  
to they point vs, a direct tendance to the advancement of Gods glory; and in the *Meanes* also they propose vs, a <sup>h</sup> conformity vnto the *reueyled will* of God in his written word. *Sixthly*; that so to obserue our ordinary *dreames*, as thereby to <sup>i</sup> *diuine* or *foretell* of future contingents, or to *forecast* therefrom good or *ill lucke* (as we call it) in the successe of our affaires: is a silly and groundlesse, but with-  
all an *unwarranted*, and therefore an *unlawfull*, and there-  
fore

4  
2 Esa. 8. 20.

5

h See Deut. 13.  
1. &c.  
6

i Contra Omnes  
criticos, See A-  
quin. 2. 2. qu.  
95 6. Ioh. Sa-  
tisb. 2. Polycr.  
17. Petr. Bles.  
Epist. 65.

fore also a damnable, superstition. *Seuenthly*; that there is yet to be made a lawfull, yea and a very profitable use, even of our ordinary dreames, and of the obseruing thereof: and that both in *Physicke* and *Diuinity*. Not at all by foretelling particulers of things to come: but by taking from them, among other things, some reasonable conclusions in the generall, of the present estate both of our Bodies and Soules. Of our Bodies first. For since the predominancy of <sup>k</sup> *Choler*, *Blood*, *Flegme*, and *Melancholy*; as also the differences of *Strength*, and *health*, and <sup>l</sup> *dis-eases*, and *distempers*, either by *diet* or *passion* or otherwise, doe cause impressions of different formes in the fancy: our ordinary *Dreames* may be a good helpe, to leade vs into those discoueries, both in time of *health*, what our naturall constitution, complexion, and temperature is; and in times of *sickness*, from the rankenesse and tyranny of which of the humours the malady springeth. And as of our Bodies; so of our Soules too. For since our *Dreames* for the most part <sup>n</sup> looke the same way, which our freest thoughts encline; as the *Voluptuous* Beast dreameth most of pleasures, the *Conetous* wretch most of profits, & the proud or *ambitious* most of prayes, preferments, or reuenge: the obseruing of our ordinary *Dreames* may be of good vse for vs vnto that discouery, which of these three is our Master sinne (for vnto one of the three euery other sinne is reduced.) <sup>o</sup> *The Lust of the flesh, the Lust of the eyes, or the Pride of Life.*

*business.* Eccles. 5. 2. *Res, que in vita vsurpant homines, cogitant, curant, vident, Quaque agunt vigilantes, agitantque, ea sicut in somnis accidunt; Mirum est.* *Actius Quacumq; mentis agitat infestus vigor, Ea per quietem facer & ar. anus referi Vilexq; sensus.* Seneca. in Octau. Act. 4. See Delr. ibid. o 1. loh. 2. 16.

But concerning *Reuelations* and *Dreames*, it shall suffice to haue onely proposed these few *Conclusions* without farther enlargement: the manner of Gods reueiling his will here to *Abimelech* by *Dream*, being but an incidentall circumstance vpon the bye. and not belonging to the maine of the present story. We will therefore without more doe proceed to the substance of Gods reply, in the rest of

L 2

the

2. *Secundum morum & humorum varietates, variantur & somnia.* Alij namq; vident sanguines, alia cholorici, alia flegmatici, alia melancholici. Auctor de spir. & anim. cap. 25. apud Augustin. Tom. 3. *Iuxta etiam in firmitatem diuersitates, diuersa accidunt somnia* Ibid. in *lyuon yu kai* *et integrum est* *clauis, in di* *opide ex* *oeydo* *vis inuiole.* Arist. cap. 1. de diuinat. ex in-somnia. *n A dreame* *cometh through* *the multitude of*

s. 5.  
The first  
Part of Gods  
Reply.

the verse : and therein begin with the former generall part which is Gods admission of *Abimelechs* Plea and Apology for himselfe. The ground of whose Plea was Ignorance, and the thing he pleaded his owne Innocencie, and the integritie of his heart : and God who is the searcher of all hearts, alloweth the allegation, and acknowledgeth that integritie, [Yea I know that thou diddest this in the integritie of thy heart.

s. 6.

The Explanation of the Words.

א בתם  
בְּקִשְׁתָּו

Targ. Chald.

א בְּקִשְׁתָּו אֲנִי

פִּי. Septuag.

d Simpliciter corde.

Vulgar.

e In the perfection of thy

heart. H. A.

f Vers. 17. 18.

The <sup>a</sup> Originall word here translated *Integrity*, is rendered by some <sup>b</sup> *Truth*, by others <sup>c</sup> *Purity*, and by others <sup>d</sup> *Simplicity* : and it will beare them all, as signifying properly <sup>e</sup> *Perfection* or *Innocency*. You would thinke by that word, that *Abimelech* had in this whole businesse walked in the sight of God with a pure, and upright, and true, and single, and perfect heart. But alas, hee was farre from that. God <sup>f</sup> plagued him and his, for that hee had done : and God doth not vse to punish the carcassee for that, wherein the heart is single. Againe, God withheld him, or else hee would haue done more and worse : and it is a poore perfection of heart, where the active power onely is restrayned, and not the inward corruption subdued. Besides, *Sarah* was taken into the house, and there kept for leud purposes : and how can truth and puritie of heart consist with a continued resolution of sinfull uncleannesse ? *Abimelech* then cannot be defended, as truly and absolutely innocent : though hee plead *Innocency*, and God himselfe beare witnesse to the *Integrity* of his heart : For had his heart bin upright in him and sincere, in this very matter of *Sarah*, hee would neuer haue taken her into his house at all, as he did. But that hee pleadeth for himselfe is ; that in this particuler, wherewith it seemed to him God by so threatning him did charge him, in wronging *Abraham* by taking his wife from him, his Conscience could witnesse the *Innocency* of his heart, how free he was from any the least iniurious purpose, or so much as thought, that way. It was told him by them both, that shee was his Sister ; and hee knew no other by her then so, when hee rooke



tooke her into his house, supposing her to bee a *single Woman*: if hee had knowne shee had beene any mans *Wife*, hee would not for any good haue done *the man* so foule an iniury, nor haue sinned against his owne *soule*, by defiling anothers bed: *In the integritie of his heart, and innocency of his hands* he did, what hee had done. This is the *substance* of his allegation: and God approueth *the integrity of his heart* so farre; viz. as free in this particular from any intent, eyther to *iniure Abraham*, or to *sinne* against the light of his owne Conscience, by committing *adultery* with anothers wife.

The meaning of the words thus cleared: wee may obserue in them *three* things. *First*, the *fact* for which *Abimelech* pleadeth; and that was, the *taking* of *Sarah*, who was anothers wife, into his house. *Secondly*, the *ground* of his plea; and that was his *Ignorance*: hee knew not when he tooke her, that shee was anothers wife. *Thirdly*, the *thing* he pleadeth vpon that ground; and that was his *Innocency* and the *integrity* of his heart. Each of these *three* will afford vs some obseruable *instruction* for our vse. And the *first thing* wee will insist vpon from these words shall bee, *The grieuousnesse of the sinne of Adultery*; hateful euen in the iudgement of those men, who made small or no conscience at all of *Fornication*. See how this is raised from the Text, *Abimelechs* heart neuer smote him for taking *Sarah* into his house, so long as he supposed her to bee but a *single Woman*: led with the common *blindnesse* and *custome* of the Gentiles, hee eyther *knew* not, or *considered* not, that such fornication (though in a King) was a Sinne. But the very frame of his Apologie sheweth, that if he had *knowne* her to be another mans *Wife*, and yet had *taken* her, hee could not then haue pretended the *integrity* of his heart, and the *innocency* of his hands, as now hee doth, and God alloweth it: but hee should haue beene *αὐτοκατάκριτος*, his own heart would haue condemned him for it, and he should therein haue sinned grossly against the light of his owne Conscience.

s. 7.  
Obseruat. I.  
The grieuous-  
nes of the  
sinne of A-  
dulterie.

1  
2 82  
3 102

s. 8.

*Fornication  
a deadly  
sinne;*

*a Psal. 119. 109*

1

*b 1. Thes. 4. 7. 4*

2

*c Prou 5. 10. 6.*

*26. Iob. 31. 12.*

3

*d Prou 5. 11.*

*e Prou. 6. 33.*

*Prou. 7. 22. 23.*

*f Hos. 4. 11.*

4

*g Heb. 13. 14.*

5

*h 1. Cor. 10. 8.*

*i Numb. 25. 9.*

*k 1. Cor. 6. 18.*

*l 1. Cor. 6. 15.*

*m 1. Cor. 6. 15.*

*n 1. Cor. 6. 19.*

s. 9.

*yet excused  
by some :*

*a Viri licite se  
errare credunt,  
si solo abstineant  
adulterio: me  
retrictos autem  
vsus tanquam  
legi natura suppetere putant. Ambros. 2 de Abrah 11. Solo supro atque adulterio condemnato,  
passim per lupanaria & ancilulas libido permittitur. Hieronym. Epist. 30. Vsum scortorum  
terrena ciuitas licitam turpitudinem ferit. Augustin. 14. de Civit. 18. b Mitio apud Terent.  
in Adelph. 1. 2.*

It cannot be doubtfull to vs, who by the good blessing of God vpon vs, haue his *holy word* to bee *a light vnto our feete*, and *a lanthorne vnto our paths*, from the evidence whercof we may receiue more perfect and certaine information, then they could haue from the glimmering light of depraued *Nature*; I say, it cannot be doubtfull to vs, but that all *fornication*, how simple soeuer, is a *sinne* foule and odious in the sight of God, and *deadly* to the committer. As *first* being opposite directly to that *b holines* and *honour* and *sanctification*, which God prescribeth in his wil. *Secondly*, causing vually consumption of *c estate*, rottenesse of *d bones*, and losse of *e good name*. *Thirdly*, stealing away the heart of those that are once ensnared therewith, and bewitching them euen vnto perdition, in such powerfull sort, that it is seldome seene, a man once brought vnder by this sinne, to recouer himselfe againe and to get the victory ouer it. *Fourthly*, putting ouer the guilt to the seuerer *s immediate judgement* of God himselfe; who for this sinne slew of the Israelites in one day *h 23.* or *i 24.* thousand. And hauing *Fifthly*, one singular deformity aboue all other sinnes in all other kinds, that it is a direct sinne *k against a mans owne body*; in depriving it (by making it the *instrument* of filthines, and the *l member* of an harlot,) of that honour whereunto God had ordained it, to be a *m member of Christ*, and *n the Temple of the holy Ghost*.

But yet of this foule sinne the Gentiles made no reckoning: So long as they abstained from a *married persons* it neuer tronbled their consciences to defile themselves with those that were *single* by fornication, because they esteemed it either as no sinne, or as one of the *least*. It was not onely the fond speech of an indulgent and doating old Father in the excuse of his licentious sonne in the Comedy, *b Non est flagitium mihi crede adolescentulum scortari*;

(and

(and yet hee spake, but as the generality of them then thought :) but it was the serious plea also of the graue *Romane Oratour*, in the behalfe of his client, in open court, before the seuerity of the sage and Renerend bench of Iudges, *Quando hoc non factum est? quando reprehensum? quando non permissum?* and *Datur omniū concessu, &c.* <sup>d</sup> Nor in the lust of concupiscence, (saith S. Paul) as the *Gentiles*, which know not God. An Errour, so vniuersally spread, & so deeply rooted, in the *mindes* and in the *liues* of the *Gentiles*; who <sup>e</sup> hauing their understanding darkened through the ignorance that was in them, because of the blindness of their hearts, wrought such uncleannesse not onely without remorse, but even with greedinesse: that the *Apostles* had much a doe with those men, whom by the Preaching of the *Gospel* they had couerted from *Gentilisme* to Christianitie, before they could reclaime them from an *Errour* so inueterate both in the *iudgement* and *practise*: St. Paul therefore as it both became and concerned him being <sup>f</sup> the *Apostle* and *Doctour* of the *Gentiles*, often toucheth vpon this string in his 8 *Epistles* written vnto the Churches of the *Gentiles*. But no where doth he set himselfe more fully and directly, with much *euiden.* of reason and strength of argument, against this Sinne and error, then in the <sup>h</sup> first *Epistle* he wrote to the *Corinthians*: because among them this sinne, was both it selfe most rife in the *practise*, the <sup>i</sup> *Corinthians* being notedly infamous for lust and wantonnes; and it was also as much <sup>k</sup> *sleighted* there as any where, many of them thinking that the <sup>l</sup> *body* was made for fornication, as the *belly* for meates, and that fornication was as fit and conuenient for the body, as *meates* for the belly. Out of which consideration, the *Apostles* in that first *Generall Councell* holden at *Ierusalem Act. 15.* thought it needfull by *Ecclesiasticall Canon*, among some other indifferent things for the Churches peace, to lay this re-

Bourdin, in Comment, ad Aristopo. Thelphor. k - Libidinis, quae nusquam gentium regnabat impunitus, quam cornuti. Erasmi paraphr, in 1. Cor. in Argum.

fraine

c Cic pro Caelio.  
d 1. Thes. 4. 5.  
e Eph. 4. 18. 19  
f Rom. 11. 13.  
Gal. 2. 7.  
1. Tim. 2. 7. &  
2. Tim. 1. 11.  
g As Rom. 1.  
29. & 13. 13.  
2. Cor. 12. 31.  
Gal. 5. 19. E-  
phes. 4. 19. &  
5. 3. & c. Col. 3.  
5. 1. Thes. 4. 3.  
& c.  
h 1. Cor. 5. 1. 9  
- 11 6. 9-18.  
7 1 & c. 10. 8.  
i Hinc Koeridia-  
zen proscortari.  
Hadr. lun. in  
Adag. & imago  
Koeridias habet  
Aristoph. in  
Pluto Act. 1.  
Sc. 2. Quis su-  
pra mille prosta-  
re ad forum ve-  
neris quod est  
in Corintho scri-  
bis Strab. 8.  
Geograph.  
Atque hinc na-  
tam paramiam.  
Οὐ τὰυτὸ: ἀνδρὶς  
ἔ: Κορ. δα, ἰδ' ὁ  
πᾶς.  
- Καὶ οὗ ἀνδρὶν  
[ὁ Κορ. δα] καὶ  
διαχόμωτον ἐν τῇ πόλει  
καὶ αὐτῶν ἐστὶ  
τὸ ἀνδρὶν ἰδ' οὗ.



m Act. 15. 28.

29.  
 n Quod aliquan-  
 do qui commis-  
 unt, nescio qua  
 perversitate con-  
 temnant; &  
 nescio unde sibi  
 iustitiam vul-  
 ta & vana con-  
 quiant dicere,  
 Peccata carnis  
 Deus non curat.  
 August. in serm.  
 16. de verb.  
 Dom. cap. 1.  
 Istapum. n. d. &  
 nimium gravis  
 mala, ideo a mul-  
 tis v. r. sine vi-  
 lo timore Comi-  
 ni committuntur,  
 quia ita a  
 pluribus. In  
 consuetudinem  
 missa sunt, & i-  
 ta vilia vel leuia  
 ducuntur ut nec  
 iam inter gravis  
 crimina puten-  
 tur. Serm. de  
 Temp. 143.  
 o Durand. 4.  
 distinct. 33. qu.  
 2. & alij.  
 p Mysterium i-  
 niquitatis.  
 2. Thes. 2. 7.  
 lsb, I vlc the

s. 10.

but not A-  
 dultery by  
 any.

strait vpon the converted Gentiles, that they should  
 m abstaine from Fornication. Not, as if Fornication were  
 in it selfe an indifferent thing, as those other things were;  
 nor, as if those other things were in themselves and sim-  
 ply unlawfull as Fornication was: but the Apostles did  
 therefore joyne Fornication, and those other indifferent  
 things together in the same Canon; because the Gentiles  
 accounted fornication a thing as indifferent, as what was  
 most indifferent. Some remainders of the common er-  
 rour there were it seemeth among some Christians in Sr.  
 Augustines dayes: who both n relateth the opinion and  
 confuteth it. And some in the Popish Church haue not  
 come farre behind herein: so many of them I meane as  
 hold that o simple fornication is not intrinsically, and  
 in the proper nature of it, a sinne against the law of Na-  
 ture, but onely made such, by diuine positive Lawe. A  
 strange thing it is, and to my seeming not lesse then a  
 p mystery, that those men that speake so harshly of Mar-  
 riage which God hath ordained, should withall speake  
 so fauourably of fornication which God hath forbidden;  
 preposterously preferring the disease which springeth  
 from our corruption, before the 9 remedy which God  
 himselfe hath prescribed in his word. But howsoeuer,  
 if some Christians haue spoken, and written, and thought  
 so fauourably of fornication, as (to their shame) it ap-  
 peareth they haue done: the lesse may we maruell, to see  
 Abimelech, a King and an Infidel, allow himselfe the li-  
 bertie to continue in the sinne of r Fornication; and yet  
 notwithstanding such allowance, stand so much vpon his  
 owne innocency, and integrity as he doth.

q 1. Cor. 7. 2. r Vnderstand, that in this passage concerning Abime-  
 word Fornication, as it doth include Concubinatum also.

God forbid any man that heareth me this day, should  
 be so either ignorant or uncharitable, as to conceiue all,  
 or any of that I haue yet said, spoken to giue the least  
 shadow of libertie or excuse, to Fornication or any vn-  
 cleannetie, which Saint Paul would not haue so much

as

as a *named* among the Saints; not named with *allowance*, not named with any *extenuation*, not named but with some *detestation*. But the very thing for which I haue spoken all this, is to shew, how inexcusable the *Adulterer* is: when euen those of the *Gentiles*, who (by reason of the <sup>b</sup> *darknesse* of their vnderstandings, and the want of *Scripture-light*,) could espy no obliquity in *Fornication*; could yet through all that darknesse see something in *Adultery*, deservedly punishable (euen in their iudgements) with death. They could not so farre quench that <sup>c</sup> *spark* of the light of nature which was in them, nor <sup>d</sup> *hold backe* the truth of God in *unrighteousnesse*: as not by the glimpse thereof, to discerne a kind of reverend Majestie in Gods holy ordinance, of *Wedlocke*; which they knew might not be <sup>e</sup> *dishonoured*, nor the bed defiled by *Adultery*, without guilt. They saw *Adultery* was a *mixt crime*, and such as carryed with it the face of *Iniustice*, as well as *uncleannesse*; nor could be committed by the *two* offending parties, without wrong done to a *third*. And therefore if anything might be said colourably to excuse *Fornication*, (as there can be nothing said iustly;) yet if any such thing could be said for *Fornication*, it would not reach to excuse *Adulterie*: because of the *iniury* that cleaueth therevnto. Against *Fornication* God hath ordained <sup>f</sup> *Marriage* as a Remedie: what a *beast* then is the *Adulterer*, and what a *Monster*, whom that remedy doth no good vpon? In the *marriage-knot*, there is some expression and representation of the *Loue-couenant* betwixt <sup>g</sup> *Christ*, and his *Church*: but what good assurance can the *Adulterer* haue that he is within that *Couenant*, when he breaketh this *knot*? Euery married person hath *ipso facto* surrendred vp the right and interest he had in and ouer <sup>h</sup> *his owne body*, and put it out of his owne into the power of another: what an arrant *thiefe* then is the *Adulterer*, that taketh vpon him to dispose at his pleasure that which is none of his: But I say too well by him, when I compare him but to a *thiefe*. *Salomon* maketh him worse then a *thiefe*. [<sup>i</sup> *Men*

a Eph. 5. 3.

b Ephes. 4. 18.

c ἡ ἀκτίς τῆς  
φωτὸς τοῦ νοῦ  
Basil.  
d Rom. 1. 18.

e Heb 13. 4.

f 1. Cor. 7. 2.

g Ephes. 5. 32.

h 1. Cor. 7. 4.

i Pro. 6. 30. &amp;c

## The second Sermon.

doe not despise a thiefe if he steale to satisfie his soule, When he is hungry &c. But who so committeth adultery with a woman, lacketh understanding: he that doth it destroyeth his owne soule, &c.] Where he maketh both the injury greater, and the reconcilment harder, in and for the Adulterer, then for the Thiefe. Nay God himselfe maketh him worse then a Thiefe in his law: in his Morall Law, next after murder placing <sup>k</sup> Adulterie before Theft, as the greater sinne; and in his Judiciall Law, punishing <sup>l</sup> Theft with a mulct, but <sup>m</sup> Adultery with Death, the greater Punishment. To conclude this first point: Abimelech, an Hea-then man, who had not the knowledge of the true God of heauen to direct him in the right way; and withall a King, who had therefore none vpon earth aboue him, to controll him if hee should transgresse: would yet haue abhorred to haue defiled himselfe knowingly by Adultery with another mans wife, although the man were but a stranger, and the woman exceeding beautifull. Certainly Abimelech shall one day rise vp in iudgement, and condemne thy filthinesse and injustice, whosoeuer thou art, that committest, or cansest another to commit adulterie: <sup>n</sup> Who knowing the iudgement of God, that they which doe such things are worthy of death, either doest the same things thy selfe, or hast pleasure in them that doe them, being in place and office to punish incontinent persons, by easie commutations of publicke penance, for a priuate pecuniary mulct, doest at once both beguilty thine owne conscience with sordide Briberie, and embolden the Adulterer to commit that sinne againe without feare, from which hee hath once escaped without shame, or so much as valuable losse.

<sup>k</sup> Exod. 20. 13.

<sup>l</sup> 15.

<sup>l</sup> Exod. 22. 1.

&c.

<sup>m</sup> Leuit 20. 10.

Deut. 22. 22.

<sup>n</sup> Rom. 1. 32.

S. II.  
Obseru. II.  
How far Ignorance doth or doth not excuse from Sinne.

And thus much for that first Observation. The next thing, we shall obserue from Gods approuing of Abimelechs answer, and acknowledgement of the integritie of his heart, is, That some Ignorance hath the waight of a just excuse. For we noted before, that Ignorance was the ground of his Plea. He had indeed taken Sarah into his house, who

was



was another mans Wife : but he hopeth that shall not bee imputed to him as a fault, because he knew not she was a married woman ; the parties themselves vpon inquiry ha- uing informed him otherwise. And therefore he appea- leth to God himselfe, the tryer and iudger of mens hearts, whether he were not *innocent* in this matter : and God giueth sentence with him. [*Yea I know that thou diddest this in the integritie of thy heart.*] Where you see his *Igno- rance* is allowed for a sufficient excuse.

For our clearer vnderstanding of which point, ( that I may not wade farther into that great *Question* so much mooted among Diuines, then is pertinent to this story of *Abimelech*, and may be vsfull for vs thence, viz. whe- ther or no, or how farre, *Ignorance* and *Error* may excuse, or lessen sinfull Actions proceeding there-from, in point of Conscience,) let vs first lay downe one generall, certaine, and fundamentall ground, wherevpon indeed dependeth especially the resolution of almost all those difficulties, that may occurre in this, and many other like Questions. And that is this. It is a condition so essentiall to euery sinne to be *Voluntary* ; that all other circumstances and respects layed aside, euery sinne is simply and absolutely by so much greater or lesser, by how much it is more or lesse vo- luntary. For whereas there are in the reasonable soule three prime faculties, from whence all humane Actions flow ; the *Vnderstanding*, the *Will*, and the *sensuall appetite* or *Affections* : all of these concurre indeed to euery Acti- on properly Humaine ; yet so, as the *Will* carrieth the grea- test sway, and is therefore the justest measure of the *Mo- rall Goodnesse*, or *Badnesse* thereof. In any of the three there be a fault, all of them being depraued in the state of corrupt Nature ; and the very truth is, there is in euery sinne (euery compleat sin) a fault in euery of the three. And there- fore all sins, by reason of the *blindnes* of the *Vnderstanding*, may be called *Ignorances* ; and by reason of the *impotency* of the *Affections*, *Infirmities* ; and by reason of the *peruersnes* of the wil, *Rebellions*. But for the most part it falleth out so,

M 2

that

§. 12.  
Sinnes of Ig-  
norance the  
least sinnes.

1  
2  
3

that although all the *three* be faulty, yet the *obliquity* of the sinfull Action springeth most immediately and chiefly from the speciall default of some one or other of the three. If the maine defect be in the *Vnderstanding*, not apprehending that good it should, or not aright: the sinne arising from such defect we call more properly a sinne of *Ignorance*. If the maine defect be in the *Affections*, some passion blinding or corrupting the Iudgement: the sinne arising from such defect we call a sinne of *Infirmity*. If the maine defect be in the *will*, with peruerse resolution bent vpon any euill: the sinne arising from such wilfulnesse we call a *Rebellion*, or a sinne of *Presumption*. And certainly these sinnes of *Presumption* are the *a* *greatest* of the three; because the *Wilfullest*: and those of *Ignorance* the *least*; because there is in them the least disorder of the *Will*, which doth its office in some measure, in *following* the guidance of the *vnderstanding*; the greater fault being rather in the *vnderstanding*, for *misguiding* it. And of sinnes of *Ignorance*, compared one with another, that is euer the *least*, wherein the defect is greater in the *vnderstanding*, & in the *will* lesse.

*a* *Gravius* quidem infirmitate, quam ignorantia; sed multo gravius studio, quam infirmitate peccatur. De penit. d. 2. ex Gregor.

§. 13.

*a* *Distinction* of *Ignorance*

From this *Principle* doe issue sundry materiall conclusions: and namely, amongst many other, most pertinently to our purpose these two. The one; that all *Error* and *Ignorance* doth not *alwaies* and *Wholly* excuse from sinne. The other; that yet some kind of *Ignorance* and *Error* doth excuse from sinne, sometimes *Wholly*, but very often at least *in part*. The whole truth of *both* these conclusions, wee may see in this one action of *Abimelech*, in taking *Sarah* into his house. In him there was a twofold *Error*; and thence also a twofold *Ignorance*. The one was an *Error in universali*, (*Ignorantia iuris*, as they call it;) concerning the nature of *Fornication*: which being an heynous sinne, hee tooke to be eyther none at all, or a very *small* one. The other was an *Error in Particulari*, (*Ignorantia facti*,) concerning the personall condition and relation of *Sarah* to *Abraham*: whose *sister* he thought her to be, and not *Wife*, though she were *both*.

That

That former Ignorance (*Ignorantia juris*) in *Abimelech*, was in some degree *voluntary*. For *Abimelech* had in him the common Principles of the *Law of Nature*; by the light whereof, if he had beene carefull to haue improued it, but euen so farre as *right reason* might haue led a prudent and dispassionate naturall man, he might haue discerned in the most simple *Fornication* such *incongruity* with those Principles, as might haue sufficiently conuincd him of the *unlawfulness* thereof. It is presumed, that all ignorance of that, which a man is *bound* to know, and *may* know if he be not wanting to himselfe, is so farre forth *wilfull*. Now *Abimelech* was *bound* to know, that all carnall knowledge of man and woman out of the state of *Wedlocke* was simply *unlawfull*; and so much, if he had not beene wanting to himselfe in the use of his *Naturals*, he might haue knowne: and therefore it was a kind of *wilfull ignorance* in him in some degree, that he did not know it. And therefore further, he cannot be *wholly* excused from sinne, in *taking Sarah*, notwithstanding both *that*, and his *other* ignorance: for although he did not know herto be *Abrahams* wife, yet he knew well enough she was not *his owne* wife; and being not so to *him*, whatsoeuer she wasto *Abraham* it skilled not, hee should certainly not haue taken her. To plead *Ignorance*, that he knew not *Fornication* to be a sinne, would little helpe him in this case. For men must know, they stand answerable vnto God for their *Actions*; not meerely according to the present *knowledge* they *actually* haue: but according to the *knowledge* which they *ought* and *might* to haue had, those *meanes* considered, which he had afforded them of knowledge. Those *meanes*, euen where they are scantest, being euer *sufficient* at the least thus farre, <sup>a</sup> εἰς τὸ ἵνα ἀναπολογῆται, as the Apostle speaketh *Rom. 7.* to leaue the transgressor without *excuse*, and to make void all pretensions of Ignorance.

S. 14.  
The former  
ignorance  
did not ex-  
cuse *Abime-*  
*lech* wholly.

That *Error* then did not wholly excuse *Abimelech* from sinne: because his *Ignorance* was partly *wilfull*. yet wee may not deny, but euen that *error* did lessen and extenuate

S. 15.  
but onely in  
part:



the sinfulness of the Action something, and so excuse him in part; *à tanto*, though not *à toto*. Because it appeareth by many evidences, that his ignorance therein was not grossly affected and wilfull: and looke how much measure you abate in the wilfulness, so much waight you take of from the sinne. The light of Nature, though to a man that could haue made the best of it, it had beene sufficient to haue discovered the vicious deformity, and consequently the morall unlawfulness of Fornication; yet was it nothing so cleere in this particular, as in many other things that concerned common equity, and commutative Justice. Besides common opinion, and the Custome of the times, and consent (though corrupt consent) of most nations, in making but a light matter of it; might easily carry him with the streame, and make him aduenter to doe as most did, without any scruple, or so much as suspicion of such foule wickednesse, in a course so vniuersally allowed and practised. These respects make his wilfulness lesse, his ignorance more pardonable, and his sinne more excusable. And I make no question, the premises considered, but that Abrahams sin in denying Sarah to be his wife (notwithstanding <sup>a</sup> the equiuocating tricke hee had to helpe it) was by many degrees greater, then was Abimelechs in taking her: as being done more against knowledge, and therefore more wilfully. Abimelechs sinnes in taking her, though with some degrees of wilfulness, being yet a sinne rather of Ignorance: whereas Abrahams sinne in denying her, was a sinne of Infirmitie at the least, if not much rather a sinne of Presumption.

<sup>a</sup> Verſ. 12.

§. 16.  
yet the later  
did.

Now although this former Error (*Ignorantia juris*,) could not wholly excuse Abimelech from sinne in what hee had done, but in part onely; for he sinned therein, by giuing way to vnhaste desires and purposes, against the seventh Commandement: yet that other Error of his (*Ignorantia facti*, in mistaking a married woman for a single) doth wholly excuse his fact from the sinnes of injustice, in coueting and taking another mans wife, against the eighth  
and

the tenth Commandements. He had not the least *iniuri-  
ous* intent against *Abraham*, in that kinde and degree : and  
therefore, though he tooke his wife from him indeed, yet  
not knowing any such matter by her, especially hauing  
withall made ordinary and requisite *enquiry* thereafter, it  
must be granted he did it *unwittingly* ; and therefore *un-  
wisfully* ; and therefore also *unsinfully*, as to that *species* of  
sinne. St. *Augustine* saith truly, *Peccatum est voluntari-  
um ut si non sit voluntarium, non est peccatum* : without  
some consent of the will, no compleate *actuell* sinne is com-  
mitted. Such *ignorance* therefore, as preuenteth *à toto*,  
and cutteth off all consent of the will, must needes also ex-  
cuse, and that *à toto*, the Actions that proceed there-from  
from being sinnes. It is cleere from the wordes of my  
Text, that *Abimelechs* heart was sincere in this action of  
taking *Sarah*, from any iniury intended to *Abraham*  
therein ; although *de facto* he tooke his wife from him :  
because he did it *ignorantly*.

By what hath beene spoken wee may see in part, what  
kind of *ignorance* it is, that will excuse vs from sinne, ey-  
ther in whole, or in part ; and what will not. Let vs now  
raise some profitable *Inferences* from this obseruation.  
*First* ; our Romish Catholiques often twitt vs with our  
fore-elders : [ *What, say they, Were they not all downeright  
Papists ? beliened, as wee belienue ? Worshipped, as wee wor-  
ship ? You will not say, they all liued and dyed in Idolatry, and  
so are damned. And if they were saued in their faith, why  
may not the same faith saue us ? and why will not you also be  
of that religion that brought them to Heauen ?* ] A motiue  
more plausible, then strong : the Vanitie whereof our pre-  
sent *Observation* duly considered and rightly applyed fully  
discouereth. We haue much reason to conceiue good hope  
of the saluation of many of our *Forefathers* : who led a-  
way with the common *superstitions* of those blinde times,  
might yet by those generall truthes, which by the mercie  
of God were preserved amid the foulest ouerspreadings of  
Poperie, agreeable to the word of God, ( though clogged  
with

§. 17.  
The first In-  
ference ; con-  
cerning the  
Saluation of  
our fore-fa-  
thers.

with an *addition* of many superstitions and *Antichristian* inventions withall,) bee brought to true *Faith* in the Sonne of God; *vnfained Repentance* from dead workes, and a sincere desire and endeaour of new and holy *Obedience*. This was the *Religion*, that brought them to heaven; euen *Faith*, and *Repentance*, and *Obedience*: this is the *true* and the *Old* and *Catholicke* Religion, and this is our *Religion*, in which we (hope to finde saluation; and if euer any of you that miscall your selues *Catholickes* come to heaven, it is *this Religion* must carry you thither. If together with this true Religion, of *Faith*, *Repentance*, and *Obedience*, they embraced also your *additions*, as their blinde guides then ledde them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Crosse*, flocked to a *Mass*, as you now doe: these were their *spots* and their *blemishes*, these were their *key* and their *stubble*, these were their *Errours* and their *Ignorances*; and I doubt not but as *St. Paul* for his blasphemies and persecutions, so they obtained *mercy* for these sinnes, because they did them *ignorantly* in misbeleife. And vpon the same ground, we haue cause also to hope charitably of many thousand poore soules in *Italy*, *Spaine*, and other parts of the Christian world at this day: that by the same blessed meanes they may obtaine *mercy* and *saluation* in the end, although in the meane time through ignorance they defile themselues with much foule *Idolatrie*, and many grosse *Superstitions*.

S. 13.

a Doubt removed.

But the *Ignorance* that excuseth from Sinne, is *Ignorantia facti*, according to that hath beene already declared: whereas theirs was *Ignorantia iuris*, which excuseth not. And besides, as they *liued* in the practise of that worship which we call *Idolatrie*. so they *died* in the same *Without Repentance*: and so their case is not the same with *Saint Paul*, who *saw* those his sinnes, and *sorrowed* for them, and *forsooke* them: but how can *Idolaters*, living and dying so *Without repentance*, be saued? It is answered, that *ignorance* in point of *fact*, so conditioned as hath been shewed, doth so excuse *à toto*; that an *Action* proceeding thence, though



though it haue a *materiall* in conformitie vnto the Law of God, is yet not *formally* a sinne. But I doe not so excuse the *Idolatry* of our fore-fathers, as if it were not *in it selfe* a Sinne, and that (without repentance) damnable. But yet their *Ignorance* being such as it was; nourished by *E-ducation, Custome, Tradition*, the *Tyrannie* of their leaders, the *Fashion* of the times, not without some shew also of *Piety* and *Deuotion*; and themselves withall, hauing such slender *meanes* of better knowledge: though it cannot wholly excuse them from sinne without repentance damnable, yet it much *lesseneth* and *qualifieth* the sinfulness of their *Idolatry*; arguing, that their continuance therein was more from other *preiudices*, then from a wilfull contempt of Gods holy word and will. And as for their *Repentance*; it is as certaine, that as many of them as are *saued*, did *repent* of their *Idolatries*, as it is certaine no *Idolater*, nor other sinner can bee *saued* without *Repentance*. But then, there is a *double difference* to be obserued, betweene *Repentance* for *Ignorances*, and for *knowne Sinnes*. The one is, that *knowne* sinnes must be confessed and repented of, and pardon asked for them *in particular*, euery one singly by it selfe, (I meane for the *kindes*, though not euery for the *individuals*,) euery *kind* by it selfe; at least where God alloweth time and leaue to the *Penitent*, to call himselfe to a *punctuall* examination of his life past, and doth not by *sudden death* or by some *disease* that taketh away the vie of reason deprive him of opportunity to doe that: Whereas for *Ignorances*, it is enough to wrap them vp altogether in a *generall* and *implicit* confession, and to crave pardon for them by the *lampe*, as *Dauid* doth in the 19. *Psalme*, a [ *Who can understand all his Errours? Lord, cleanse thou mee from my secret finnes.* ] The other difference is, that *knowne* sinnes are not truly repented of, but where they are b *forsaken*; and it is but an hypocriticall semblance of *Penitance* without the truth of the thing, where is no care, eyther endeauour of *reformation*. But *ignorances* may bee faithfully repented of, and yet still continued in. The rea-

N

son;

a Psal. 19. 12.

b Prou. 28. 13.

son; because they may be *repented* of in the *generall* and in the *lumpe*, without *speciall knowledge* that they are *finnes*, but without such *speciall knowledge* they cannot be *reformed*. Some of our *forefathers* then, might not onely *live* in *Popish Idolatry*, but euen *dye* in an *idolatrous act*, breathing out their last with their lips at a *Crucifixe*, and an *Aue. Mary* in their thoughts: and yet haue *truely repented*, (though but in the *generall*, and in the *croude* of their *vnknowne finnes*,) euen of those very *finnes*; and haue at the same instant true *Faith* in *Iesus Christ*, and other *Graces* accompanying *saluation*.

S. 19.  
Another  
Doubt re-  
moued.

But why then may not I, will some *Popeling* say, continue as I am, and yet come to *heauen*, as well as they continued what they were, and yet went to *heauen*? If I be an *Idolater*, it is out of my *Error* and *Ignorance*: and if that *generall prayer* vnto *God* at the last, to *forgiue* me all my *Ignorances*, will serue the turne, I may runne the same course I doe without danger or feare: *God* will bee *mercifull* to mee for what I doe *Ignorantly*. | Not to preclude all possibility of *mercy* from thee, or from any *sinner*. Consider yet, there is a great *difference* betweene their *state* and thine, betweene thine *ignorance* and theirs. They had but a very small enioyance of the *light* of *Gods word*, a *hid* from them vnder *two bushels* for *surety*: vnder the bushell of a *tyrannous Clergy*, that if any man should be able to vnderstand the *bookes*, hee might not haue them; and vnder the bushell of an *vnknowne Tongue*, that if any man should chance to get the *bookes*, he might not vnderstand them. Whereas to thee, the *light* is holden forth, and set on a *candl sticke*; the *bookes* open; the *language* plaine, legible, and familiar. They had *eyes*, but *saw* not: because the *light* was kept from them, and the land was *darke* about them, as the *darkenesse* of *Egypt*. But thou liuest as in a *Geshen*, where the *light* encompasseth thee in on all sides; where there are *burning and shining lamps* in euery corner of the land. Yet is thy *blindnesse* greater, (for who so blind, as he that will not see?) and more *in-*

*excusable*:

Math. 5. 15.

Exod. 10. 21.

13.

Ioh. 5. 35.

*excusable*: because thou <sup>d</sup> shuttest thine eyes against the light, least thou shouldest see and be converted, and God should *heale* thee. Breely, they wanted the light, thou *shun- nest* it: they lived in darknesse; thou *delightest* in it: their ignorance was *simple*; thine *affected* and wilfull. And therefore although wee doubt not, but that the times of their ignorance God <sup>e</sup> winked at: yet thou hast no warrant to presume, that God will also in these times *wake* at thee, who <sup>f</sup> *rejectest* the counsell of God against thine owne soule, and for want of <sup>g</sup> *love* and aff. Ection to the *truth* art justly given over to *strong delusions*, to believe *fables*, and to put thy confidence in things that are *lies*. So much for that matter.

Secondly, here is a needfull *admonition* for vs all, not to flatter our selues for our ignorance of those things, that concerne vs in our generall or particular Callings; as if for that ignorance our reckoning should be easier at the day of Iudgement. Ignorance indeed *excuseth* sometimes, some times *lesseneth* a fault: but yet not *all* ignorance *all* faults; not wilfull and affected ignorance *any* fault. Nay it is so farre from doing that, that on the contrary it maketh the *offence* <sup>a</sup> much more grievous, and the *offender* much more *inexcusable*. A *heedlesse* seruant, that <sup>b</sup> neither knoweth, nor doth his Masters will, deserueth some stripes. A *stubborne* seruant, that knoweth it, and yet transgresseth it, deserueth more stripes. But worse then them both is that *ungracious* seruant, who fearing his Master will appoint him something hee had rather let alone, *keepeth* himselfe out of the way before hand, and *meth* in a corner out of sight, of purpose that he may not know his Masters will; that so he may after stand vpon it when he is chidden, and say *Hee knew it not*: such an vntoward seruant deserueth yet more stripes. Would the spirit of God, thinke you, in the Scripture so often call vpon vs to <sup>c</sup> *get* the knowledge of Gods will, and to *increase* therein; or would he *commence* his <sup>d</sup> *suite* against a land, and enter his action against the people thereof, for want of such

N 2

knowledge:

d Math. 13. 15.

e Act. 17. 30.

f Luk. 7. 30.

g 2. Thes. 2. 10.  
11.

§. 20.

The second  
Inference;  
Not to flatter  
our selues  
in our igno-  
rance.

a Ignorantia di-  
recte & perso-  
voluntaria, au-  
get voluntariū  
& per conse-  
quen peccatum.  
Aquinas. 1. 2. qu.

76. 1.

b Luk. 12. 48.

c Prov. 2. 2. 4.

7. 23. 23.

d Hos. 4. 1.



knowledge: if ignorance were better or safer? Oh it is a fearefull thing for a man to <sup>e</sup> shunne instruction, and to say he desireth not the knowledge of God. <sup>f</sup> *Noluerunt intelligere, verbae agerent.* When men are once come to that passe, that they will not vnderstand, nor seeke after God; when they <sup>g</sup> hate the light, because they take pleasure in the <sup>h</sup> *Workes of darkenes*; when they are <sup>i</sup> afraide to know too much, least their hearts should *condemne* them for not doing thereafter; when like the <sup>k</sup> deafe adder they *stoppe their eares* against the voyce of the charmer, for feare they should be *charmed* by the power of that voice out of their crooked and serpentine courses; when they are so <sup>l</sup> *resolved* to take freedome to sinne, that they chuse to be still ignorant, rather then hazard the forgoiing of any part of that freedome: what doe they, but euen runne on blindfold into Hell? and through *inner*, poast along vnto <sup>m</sup> *utter darkenesse*, where shall be weeping and gnashing of teeth? <sup>n</sup> *Frustrā sibi de ignorantia blandiuntur*, saith Saint Bernard, *Qui vt liberius peccent, libenter ignorant.* Saint Paul so speaketh of such men, as if their case were desperate; <sup>o</sup> [ *If any man be ignorant, let him be ignorant* ] as who say; if he will needes be wilfull, at his perill be it. But as many as desire to walke in the feare of God with vpright and sincere hearts, let them *thirst* after the knowledge of God and his will, as the <sup>p</sup> *Hart* after the riuers of waters; let them <sup>q</sup> *cry* after knowledge and *lift up* their voyces for vnderstanding; let them *seeke* it as siluer, and *dig* for it as for hid treasures; let their feete *tread* often in Gods courts, and euen *weare* the thresholds of his house; let them *delight* in his holy ordinances, and *reioyce* in the light of his word, depending vpon the *ministry* thereof with *unsatisfied* eares, and *unwearied* attention, and feeding thereon with *uncloyed* appetites: that so they may *see*, and *heare*, and *learne*, and *vnderstand*, and *beliene*, and *obey*, and *increase* in wisdom and in grace and in fauour with God and all good men.

But

e See Prou. 1. 24

&c.

f Psal. 36. 3.

g Ioh. 3. 20.

h Eph. 5. 11.

i Iosia mens o

dit etiam ipsum

intell. Etiam;

homo aliquando

nimum mente

peruersa tunc

intelligere ne co

gitur quod n

tellegerit facere.

August. n. de

verb. Apost.

serm. 13.

k Psal. 58. 4. 5.

l Ex intentione

voluntatis ad

peccandū proue

nit, quod aliquis

vult subire igno

rantiam damnum,

propter liberta

tem peccandi. A

quin. 1. 2. 76. 4.

m τὸ οὐκ ἰδεῖν τὸ

ἴσθαι, Math.

25. 30.

n Bernard. de

12. grad. au

mil.

o 1. Cor. 14. 38.

p Psal. 41. 2.

q Prou. 2. 3. 4.

But then in the *third* place consider, that if *all* ignorance will not excuse an offender, (though some doe :) how canst thou hope to finde any colour of *excuse* or *extenuation*, that sinnest wilfully with knowledge, and against the light of thine owne Conscience? The *least* sinne thus committed is in some degree a *Presumptuous sinne*, and carryeth with it a *contempt* of God : and in that regard is a greater, then any sinne of Ignorance. <sup>b</sup> To him that knoweth to doe good; and doth it not, to him it is a sinne, saith St. James : Sinne beyond all plea of excuse. Saint Paul, though he were a <sup>c</sup> *Persecutor* of the Truth, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet hee obtained *Mercy*, because he did all that *ignorantly*. His bare *ignorance* was not enough to *justifie* him : but he stood need of *Gods mercy*, or else hee had perished in those sinnes for all his ignorance. But yet who can tell, whether euer hee should haue found that *mercy*, if he had don the same things and not in *ignorance*? Ignorance then, though it doe not deserue pardon, yet it often *findeth* it : because it is not joyued with open *contempt* of him, that is able to pardon. But hee that sinneth against knowledge, doth *Ponere obicem*, (if you will allow the *phrase*, and it may be allowed in this *sence* :) hee doth not onely *provoke* the *Iustice* of God by his sinne (as euery other sinner doth,) but he doth also *dambe* vp the *Mercy* of God by his contempt, and doth his part to *shut* himselfe out for euer from all possibility of pardon ; vnlesse the boundlesse *ouerflowing* mercy of God come in vpon him with a *strong* tide, and with an *unresisted* current breake it selfe a passage through. Doe this then, my beloued Brethren. Labour to *get* knowledge, labour to *increase* your knowledge, labour to *abound* in knowledge : but beware you *rest* not in your knowledge. Rather <sup>d</sup> giue all diligence, to adde to your knowledge *Temperance*, and *Patience*, and *Godlinesse*, and *brotherly kindnesse*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable* ; nay, *damnable*. <sup>e</sup> *Qui apponit scientiam, apponit dolorem*, is true in

§. 21.  
Inference 3.  
against sins  
done with  
knowledge.

a Quo quisque  
melius seipit, co  
deterius delin  
quit. Gregor.  
in pastorali.  
b Iam 4. 17.  
c 1. Tim. 1. 13.

d 2. Pet. 1. 5. 7.

e Eccles. 1. 18.

this fence also. Hee that increaseth knowledge, vnlesse his care of *Obedience* rise in some good proportion with it, doth but lay more *rodde*s in steepe for his owne backe, and increase the number of his *stripes*, and adde to the waight and measure of his owne most just *condemnation*. Know this, that although *Integritie of heart* may stand with some *ignorances*, as *Abimelech* here *pleadeth* it, and God *alloweth* it: yet that mans heart is deuoyd of all singlenesse and sincerity, who *alloweth* himselfe in any course hee knoweth to be sinfull, or taketh this *liberty* to himselfe, to continue and persist in any knowne vngodlinesse. And thus much for our *second* Obseruation.

§. 22.  
Obseru. III.  
*Morall Integrity may be in the heart of an unbelieuer.*

I adde but a *Third*: and that taken from the very thing which *Abimelech* here *pleadeth*, viz. the integrity of his heart; considered together with his present personall state and condition. I dare not say, he was a *Cast-away*: for what knoweth any man, how God might alter this time, and even from these beginnings, deale with him in the riches of his mercy? But at the time, when the things storied in this chapter were done, *Abimelech* doubtlesse was an *unbelieuer*, a stranger to the covenant of God made with *Abrabam*, and so in the state of a carnall and meere naturall man. And yet both he *pleadeth*, and God *approveth*, the innocency and integrity of his heart in this busines, [ *Yea I know that thou diddest this in the integrity of thine heart.* ] Note hence, That in an *unbelieuer* and *Naturall* man, and therefore also in a wicked person and a *Cast-away*, ( for as to the present state, the *Unregenerate* and the *Reprobate*, are equally capable and equally incapable of good things; ) there may be *truth* and *singlenesse*, and *integritie* of heart in some particular Actions.

§. 23.  
*With the*  
*Explication,*

We vie to teach, and that truly, according to the plaine euidence of *Scripture*, and the judgement of the ancient *Fathers*, against the contrary tenet of the later *Church of Rome*; that all the workes of *unbelieuers* and *naturall* men, are not onely stained with sinne, ( for so are the best workes of the *Faithfull* too; ) but alio are *really* and *truly* sinnes



finnes: both in their owne Nature, because they spring  
 from a corrupt fountaine, for <sup>a</sup> That which is borne of the  
 flesh is flesh, and it is impossible that a <sup>b</sup> corrupt tree should  
 bring forth good fruite; and also in Gods estimation, because  
 he beholdeth them as out of Christ <sup>c</sup> in and through whom  
 alone he is well pleased. St. Augustines judgement con-  
 cerning such mens workes is well knowne, who pronoun-  
 ceth of the best of them, that they are but *splendida pec-*  
*cata*, glorious finnes: and the best of them are indeed no  
 better. We may not say therefore, that there was in *A-*  
*birnelechs* heart, as nor in the heart any of man, a Legall in-  
 tegrity, as if his person, or any of his actions were innocent,  
 and free from sinne, in that perfection which the Law re-  
 quireth. Neither yet can we say, there was in his heart,  
 as nor in the heart of any unbelieuer, an Evangelicall inte-  
 gritie; as if his person were accepted, and for the persons  
 sake all or any of his actions approued with God, accep-  
 ting them as perfect, through the supply of the abundant  
 perfections of Christ then to come. That first and Legall  
 integrity, supposeth the righteousness of workes, which  
 no man hath; this latter and Evangelicall integrity, the  
 righteousness of Faith, which no unbelieuer hath: no mans  
 heart being, either Legally perfect, that is in Adam; or  
 Evangelically perfect, that is out of Christ. But there is a  
 third kinde of integrity of heart, inferiour to both these,  
 which God here acknowledgeth in *Abirnelech*; and of  
 which onely we affirme, that it may be found in an unbe-  
 lieuer, and a Reprobate: and that is, a Naturall or Morall  
 integrity; when the heart of a meere naturall man is care-  
 full to follow the direction and guidance of right reason,  
 according to that light (of Nature, or Revelation,) which  
 is in him, without hollownes, halting, and hypocrisie.  
*Rectus usus Naturalium* we might well call it: the terme  
 were fit enough to expresse it; had not the Papists and  
 some other Sectaries, by sowing it with the leaven of their  
*Pelagianisme*, rendred it suspicious. The Philosophers and  
 learned among the Heathen, by that which they call a  
 good

<sup>a</sup> Ioh. 3.6.<sup>b</sup> Math. 7.18.<sup>c</sup> Math. 3.17. 2

good Conscience, vnderstand no other thing, then this very Integrity whercof we now speake. Not that an *Unbelieuer* can haue a good Conscience, taken in strict proprietic of Truth, and in a spirituall sence. For the whole man being corrupted through the fall of *Adam*, the Conscience also is wrapp'd in the common pollution: so that <sup>d</sup> to them that are defiled and unbelieuing nothing is pure, but euen their mind and Conscience is defiled, as speaketh St. Paul, Tit. 1. and being so defiled, can neuer be made good, till <sup>e</sup> their hearts bee sprinkled from that pollution, <sup>f</sup> by the blood of Christ, who through the eternall spirit offered himselfe without spot to God, and till the Conscience be purged by the same blood from dead workes to serue the liuing God, as speaketh the same Apostle, Heb. 9. and 10.

d Tit. 1. 15.

e Heb. 10. 22.

f Heb. 9. 14.

§. 24.  
Prooffe,

a Rom 2. 14.

But yet a Good Conscience in that sence as they meant it, a Conscience morally good, many of them had; who neuer had Faith in CHRIST, nor so much as the least inckling of the Doctrine of Saluation. By which <sup>a</sup> Not hauing the Law, they were a law vnto themselves; doing by nature many of the things contained in the Law; and chusing rather to vndergoe the greatest miseries, as shame, torment, exile, yea death it selfe, or any thing that could befall them, then wilfully to transgresse those rules, and notions, and dictates of piety and equity, which the God of nature had imprinted in their consciences. Could Heathen men and vnbelieuers haue taken so much comfort in the testimony of an excusing Conscience, as it appeareth many of them did; if such a Conscience were not in the kind, (that is Morally) Good? Or how else could Saint Paul haue made that protestation hee did in the Councell <sup>b</sup> [Men & Brethren, I haue liued in all good Conscience before God vntill this day.] At least, if he meant to include, as some of the learned conceiue hee did, the whole time of his life, as well before his Conuersion, as after? *Balaam* was but a cursed Hypocrite, and therefore it was but a copy of his countenance, and no betrer, (for his heart euen then haunted after <sup>c</sup> the wages of vnrightheousnesse,) when he looked

b Act 23. 1.

c 1. Pet. 2. 15.

askunt

askunt vpon *Balaks* liberall offer, with this answer. <sup>d</sup> If *Numb. 22. 18*  
*Balak* would giue me his house full of Gold and siluer, I cannot goe beyond the word of the Lord my God, to doe lesse or more. But I assure my selfe, many thousands of vbelieuers in the world, free from his hypocrisie would not for ten times as much as he there spake of, haue gone beyond the Rules of the Law of Nature written in their hearts, to haue done cyther lesse or more. *Abimelech* seemeth to be so affected; at least, in this particular action and passage with *Abraham*: wherein God thus approueth his integrity. [Tea  
 7 know that thou diddest this in the integrity of thy heart.

The Reason of which morall integrity in men varegenerate and meerely Naturall, is that *Imperium Rationis*, that power of naturall conscience and Reason, which it hath and exerciseth ouer the whole man: doing the office of a Law-giuer, and hauing the strength of a law; <sup>a</sup> [They are a law vnto themselves,] saith the Apostle *Rom. 2.* As a Law, it prescribeth, what is to be done, as a Law, it commandeth, that what is prescribed be done: as a Law, it proposeth rewards and punishments, accordingly as what it prescribeth and commandeth is done or not done. *Abimelech*es owne Reason, by the light of Nature informed him, that to take another mans wife from him was iniurious, and enioyneth him therefore, as hee will auoyd the horrors and vpbraidings of a condemning heart, by no meanes to doe it. Resolued, accordingly to doe, and to obey the Law of Reason written in his heart, before he darst take *Sarah* into his house, he maketh inquiry first, whether she were a single woman or a wife: and therefore, although ( vpon misinformation ) hee tooke another mans wife, unwitting that she was so, he pleadeth here, and that justly, the integrity of his heart. And from obedience to the same Law especially, seeing those many rare examples of Justice, Temperance, Gratitude, Beneficence, and other morall vertues, which we read of in *Heathen* men, not without admiration: which were so many strong evidences also of this morall integrity of their hearts.

s. 25.  
and Reason  
thereof.

<sup>a</sup> Rom. 2. 14.



§. 26.

Inferences  
thence: The  
first.

A point that would beare much enlargement, if we intended to amplify it by *Instances*; and did not rather desire to draw it briefly into use, by *Inferences*. A just condemnation, it may bee *first*, to many of vs, who call our selues *Christians*, and *Believers*, and haue many blessed meanes of direction and instruction for the due ordering of our hearts and liues, which those *Heathens* wanted: yet come so many paces, nay leagues, short of them, both in the detestation of vicious and grosse enormities, and in the conscionable *practise* of many offices of vertue. Among them what strictnesse of *Iustice*? which we eyther slacke, or peruert. What zeale of the *Common good*? which we put of each man to other, as an vnconcerning thing. What remission of *private iniuries*? which we pursue with implacable reuenge. What contempt of *honours*, and *riches*? Which we so pant after, so adore. What *temperance* and *frugality* in their provisions? Wherein no excesse satisfieth vs. What *free beneficence* to the poore, and to pious vses? whereto we contribute penuriously and with grudging. What conscience of *oaths* and promises? which wee so sleight. What reuerence of their *Priests*? whom we count as the scumme of the people. What loathing of swinish *drunkenness*? wherein some of vs glory. What detestation of *usury*, as a monster in nature? whereof some of ours make a trade. Particularities are infinite: but what should I say more! Certainly, vnlesse our *righteousnes* exceed theirs, we shall neuer come to *heauen*: but how shall we escape the nethermost *hell*, if our *unrighteousnes* exceed theirs. \* *Shall not Uncircumcision which is by nature, if it keepe the law, judge thee, who by the Letter and Circumcision dost transgresse the law?* said St. Paul to the *Jewe*: make application to thy selfe, thou that art *Christian*.

Rom. 2.27.

§. 27.

The second.

*Secondly*; if euen in vnbelieuers and Hypocrites and Castawayes there may be, in particular *Actions*, integrity and singlenesse of heart: then it can bee but an *uncertaine Rule* for vs to iudge of the true state of our owne or other mens hearts, by what they are in some few particular *Actions*.

ons. Men are indeed that, not which they shew themselves in some passages, but what they are in the more generall and constant tenor of their liues. If we should compare *Abimelech* and *Dauid* together, by their different behaviour in the same kind of temptation, in two particulars of the sacred History, and looke no farther: We could not but giue sentence vpon them quite contrary to right and truth. Wee should see *Abimelech* on the one side, though alured with *Sarabs* beauty; yet free from the least inuiours thought to her husband, or adulterous intent in himselfe. We should behold a *Dauid* on the other side, enflamed with lust after *Bathsheba*, whom he knew to be another mans wife: plotting first, how to compassse his filthy desires with the Wife, and then after how to conceale it from the husband, by many wicked and politicke fetches; and, when none of those would take, at last to haue him murdered, being one of his principall worthies, in a most base and vnworthy fashion, with the losse of the liues of a number of innocent persons more, besides the betraying of Gods cause; the disheartening of his people, and the encouragement of his and their Enemies. When we should see, and consider all this on both sides, and lay the one against the other: what could we thinke but that *Abimelech* were the Saint, and *Dauid* the Infidell; *Abimelech* the man after Gods owne heart, and *Dauid* a stranger from the Couenant of God. Yet was *Dauid* all this while, within that Couenant: and, for any thing we know, or is likely, *Abimelech* not. Particular actions then, are not good euidences eyther way: as wherein both an vnbeliuer, awed sometimes by the law of naturall Conscience, may manifest much simplicity and integrity of heart; and the true Child of God, swayed sometimes with the law of sinfull concupiscence, may bewray much foule Hypocrisie, and Infidelity. But looke into the more constant course of both their liues; and then may you find the Hypocrite and the vnbeliuer wholly distinguished from the Godly, by the want of those right markes of sincerity that are in the Godly: no zeale of

a 2. Sam. 11. 2.  
&c.

b 2. Sam. 23. 39

c Rom. 7. 23.

Gods glory; no *sence* of originall corruption; no *bemoaning* of his priuy hypocrisie and secret Atheisme; no *suspicion* of the deceiptfulnesse of his owne heart; no *tender-nesse* of Conscience in smaller duties; no faithfull *dependance* vpon the prouidence or promises of God for outward things; no *selfe-denyall*, or pouerty of spirit; no *thirst* after the saluation of his brethren, and the like: none of these, I say, to be found in any *constant* manner in the *generall* course of his life; although there may bee some suddaine *light flashes* of some of them now and then in some *particular* Actions. Measure no mans heart then, especially not thine owne, by those rarer discoueries of *morall* integrity in *particular* Actions: but by the powerfull manifestati-  
ons of *habituall* grace, in the more constant tenor of life and practise.

s. 28.

The third.

Psal. 35. 11.

1. Cor. 4. 3.

Wee may learne hence *thirdly*, not to flatter our selues too much vpon euery integrity of heart; or to thinke our selues *discharged* from sinne in the sight of God, vpon euery *acquittall* of our Consciences: when as all this may befall an *Hipocrite*, an *Unbelicuer*, a *Reprobate*. When men *accuse* vs of hypocrisie or vnfaitfulness, or a *lay* to our *charge* things we *never* did: it is, I confesse, a very comfortable and a blessed thing, if we can find *protection* against their accusations in our owne hearts, and bee able to plead the *integritie* thereof in barre against their calumniations. Our *integritie*, (though it be but *Morall*, and though but onely in those *actions* wherein they charge vs wrongfully,) and the *testimony* of our owne consciences, may be of very seruiceable vse to vs thus farre, to make vs *regardl. sse* of the accusations of vniust men: that *one* testimony *within* shall relieue vs more, then a *thousand* false witnesses *without* can iniure vs. *b* *With me it is a very small thing*, saith St. Paul that I should be judged of you, or of mans judgement: as if he should haue said, I know my selfe better then you doe; and therefore so long as I *know nothing* by my selfe of those things, wherein you censure me, I little reckon what either you, or any others shall thinke or say by me. We may by  
his



his example make use of this; the inward testimony of our hearts being sufficient to justify vs against the accusations of men: but we may not rest vpon this; as if the acquittall of our hearts were sufficient to justify vs in the sight of God. St. Paul knew it, who durst not rest therevpon; but therefore addeth in the very next following words, *c* *Yea, I judge not mine owne selfe; for I know nothing by my selfe, yet am not hereby justified: but hee that judgeth mee is the Lord.* Our hearts are close, false, and nothing so *d* deceit-  
*ful* as they: and who can know them perfectly, but he that made them, and can search into them? Other men can know very little of them: our selues something more: but God alone all. If therefore when other men condemne vs, we find our selues agrieved: we may remoue our cause into an *Higher Court*; appeale from them to our owne *Consciences*, and be relieved there. But that is not the *Highest Court* of all; there lyeth yet an *appeale* farther and higher then it, even to the *Iudgement seat*, or rather to the *Mercy-seat* of God: who both can finde just matter in vs, to *condemne* vs, euen in those things, wherein our owne hearts haue acquitted vs; & yet can withall finde a gracious meanes to *justify* vs, euen from those things, wherein our owne hearts *condemne* vs. Whether therefore our hearts *condemne* vs, or *condemne* vs not. *e* *God is greater then our*  
*hearts, and knoweth all things.* To conclude all this point,  
 ,, and therewithall the first generall part of my Text; Let  
 ,, no *Excusations* of our owne *Consciences* on the one side, or  
 ,, *confidence* of any integrity in our selues, make vs *presume*  
 ,, we shall bee able to stand just in the sight of God, if hee  
 ,, should enter into judgement with vs: but let vs rather  
 ,, make suite vnto him, that since we cannot *f* *understand* *f* *Psal. 19. 12.*  
 ,, all our owne errors, he would be pleased to *cleanse* vs from  
 ,, our *secret finnes*. And on the other side, let no *accusations*  
 ,, of our owne *Consciences*, or *guiltines* of our manifold  
 ,, frailties and secret hypocrisies, make vs *despaire* of ob-  
 ,, taining his *favour* and *righteousnesse*: if *denying* our selues,  
 ,, and renouncing all *integritie* in our selues as of our selues

„ we cast our selues wholly at the footestool of his *mercie*  
 „ and seeke his fauour in the face of his only begotten Sonne  
 „ *Iesus Christ* the righteous.

s. 29.  
 The second  
 Part of the  
 Text open-  
 ned,

r Vatablus in  
 Schol. hie.  
 b unus hic.  
 c Vulgat. hie.  
 d Septuag. hic.

e Virgil Eclog.  
 3.

f Psal. 91. 4.

g Septuag. hic.  
 h Vulg. hic.

Of the former branch of Gods reply to *Abimelech*, in those former words of the Text, [ *Yea I know that thou diddest this in the integrity of thy heart* ) hitherto. I now proceed to the latter branch thereof, in those remaining words [ *For I also withheld thee from sinning against mee; therefore suffered I thee not to touch her.* ] *וַיִּשְׁמַר יְהוָה אֶת אַבְיִמֶלֶךְ* The word signifieth properly to *hold in*, or to *keepe backe*; a *Retinui* or *Cohibui*, or as the Latine hath it *Castodinite*: implying *Abimelechs* forwardnes to that sinne; certainly hee had bin gone, if God had not kept him in, and he d him backe. The Greeke rendreth it, *καὶ ἐπέμεινεν αὐτὸν*, *I spared thee*: and so the Latine *Parcere*, is sometimes vsd for *impedire* or *prohibere*, to hinder, or not to suffer; as in that of *e Virgil*, *Parcite oves nimis in procedere*. Or taking *Parcere* in the most vsuall signification, for *sparing*, it may very well stand with the purpose of the place: for indeed God spareth vs no lesse, indeed he spareth vs much more, when he maketh vs forbear to sinne, then when hauing sinned he forbearth to punish; and as much cause haue we to acknowledge his *mercy*, and to reioyce in it, when he holdeth our hands that we sinne not, as when he holdeth his owne hands that hee strike not. *For I also withheld thee from sinning against mee.* How? Did not *Abimelech* sinne in taking *Sarah*, or was not that as *f* euery other sinne is, a sinne against God? Certainly, if *Abimelech* had not sinned in so doing, and that against God; God would not haue so plagued him as he did, for that deed. The meaning then is: not, that God withheld him wholly from sinning at all therein; but that God withheld him from sinning against him in that foule kind & in that high degree, as to defile himselfe by actuell filthines with *Sarah*, w<sup>ch</sup> but for Gods restraint he had done: *Therefore suffered I thee not* ] *ἐπεὶ οὐκ ἀφῆκα*, *Non dimisite*, that is, I did not let thee goe: I did not leaue thee to thy selfe: or most agreeably to the letter of the Text in the *i Hebrew*.

i *Hebrew*, *Non dedi*, or *non tradidi*; I did not deliuer, or giue. That may be, *non dedi potestatem*, I did not giue thee <sup>k</sup> leaue or power, and so *gining*, is sometimes vsed for *suffering*, as *Psal. 16.* <sup>1</sup> *Non dabis sanctum tuum.* Thou wilt not suffer, &c. and <sup>m</sup> elsewhere. Or *non dedi te*, tibi, I gaue thee not to thy selfe. A man cannot be put more desperately into the hands of any *enemy*, then to be left in *manu consilij sui*, deliuered into his owne hands, and giuen ouer to the lust of his owne heart. Or as it is here translated, *I suffered thee not*. We should not draw in God as a partie, when we commit any *sinne*, as if he ioyned with vs in it, or lent vs his helping hand for it: we doe it so *alone*, without his *helpe*, that we neuer doe it, but when he letteth vs *alone*, and leaueth vs destitute of his *helpe*. For the *kind*, and *manner*, and *measure*, and *circumstances*, and *events*, and other the appurtenances of sinne; God ordereth them by his Almighty power and prouidence so, as to become seruiceable to his most wise, most iust, most holy purposes: but as for the very *formality* it selfe of the sinne, God is (to make the most of it,) but a *sufferer*; Therefore suffered I thee not, *To touch her*.] Signifying that God had so farre restrained *Abimelech* from the accomplishment of his wicked and vncleane purposes, that *Sarah* was preserved free by his good prouidence, not onely from actuall *adulterie*, but from all vnchast and wanton *dalliance* also with *Abimelech*.

It was Gods great *mercy* to all the three parties, that he did not suffer this euill to be done: for by this meanes he graciously preserved, *Abimelech* from the sinne, *Abraham* from the wrong, and *Sarah* from both. And it is to be acknowledged the great *mercy* of God, when at any time he doth, (and he doth euer and anon more or lesse,) by his gracious and powerfull restraint withhold any man, from running into those extremities of sin and mischief, whereinto his owne corruption would carry him headlong, especially when it is let a gogge by the cunning perswasions of *Sathan*, and the manifold temptations that are in the world

i *צדקה*.

k H. A. hic.

i *Psal. 16. 10.*

m. *Gen. 31. 7.*

*Exod. 3. 19.* &

*12. 23.* *Nu. 22.*

*13. Iud. 1. 24.*

& *15. 1. Ester.*

*9. 14.*

s. 30.

Obser. III.

Gods Re-

straint of

mans sinne.

76



World through lust. The *Points* then that arise from this part of my Text, are these. 1. Men doe *not* *alwayes* commit those evils, their owne *desires*, or outward *temptations* prompt them vnto. 2. That they doe it not, it is from Gods *restraint*. 3. That God restraineth them, it is of his owne gracious goodnes and *mercy*. The common subiect matter of the whole three *points*, being one, viz. Gods *restraint of mans sinne*; we will therefore wrap them vp all three together, and so handle them. in this *one* entire *Observation*, as the *total* of all three. God in his *mercy* oftentimes, *restraineth* men from committing those evils, which, if that *restraint* were not, they would otherwise haue committed.

§. 31.  
With the  
measure and  
meanes ther-  
of.

This *Restraint*, whether we consider the *measure* or the *meanes* which God vseth therein; is of great variety. For the *measure*; God sometimes restraineth men *a Totò*, from the whole sinne, whereunto they are tempted; as hee withheld *Ioseph* from consenting to the persuasions of his mistres: sometimes onely *a Tanto*, and that more or lesse, as in his infinite wisdom he seeth expedient; suffering them perhaps but onely to desire the cuill, perhaps to resolve vpon it, perhaps to prepare for it, perhaps to begin to act it, perhaps to proceed farre in it, and yet keeping them backe from falling into the *extremity* of the sinne, or accomplishing their whole desire in the full and finall *consummation* thereof; as here he dealt with *Abimelech*. *Abimelech*, sinned against the *eighth* commandement, in taking *Sarah* iniuriously from *Abraham*, say he had beene but her brother; and he sinned against the *seuenth* commandement in a foule degree, in harbouring such wanton and *unchaste* thoughts concerning *Sarah*, and making such way as he did, (by taking her into his house,) for the *satisfying* of his lust therein: but yet God withheld from plunging him into the *extremity* of those sinnes, not suffering him to fall into the act of *Vncleannes*. And as for the *meanes*, whereby God withholdeth men from sinning; they are also of wonderfull variety. Sometimes he taketh the off, by *diverting* the course of the corruption & turning the

the *affections* another way. Sometimes he awaketh *naturall Conscience*; which is a very tender and tickle thing, when it is once stirred, and will *boggle* now & then at a very small matter in comparifon, ouer it will doe at some other times. Sometimes he *affrighteth* them with apprehensions of *outward Euils*; as shame, infamy, charge, enuy, losse of a friend, danger of humane Lawes, and sundry other such like discouragements. Sometimes he *cooleth* their resolutions, by presenting vnto their thoughts the terrours of the *Law*, the strictnes of the last *Account*, and the endlesse vn-sufferable torments of *Hell-fire*. Sometimes, when all things are ripe for execution, hee denyeth them *opportunity*, or casteth in some vnexpected *impediment* in the way, that quasheth all. Sometimes he \* *disableth* them, and weakeneth the arme of flesh wherein they trusted, so as they want power to their will; as here he dealt with *Abimelech*. And sundry other wayes he hath, more then we are able to search into, whereby hee layeth a *restraint* vpon men, and *keepeth* them backe from many finnes and mischiefes, at least from the *extremities* of many finnes and mischiefes, whereunto otherwise *Nature* and *Temptation* would carry them with a strong current. Not to speake yet of that sweet, and of all other the most blessed and powerfull *restraint*, which is wrought in vs by the *Spirit of sanctification*, renewing the soule, and subduing the *corruption* that is in the *Flesh* vnto the *Obedience* of the *Spirit*: at which I shall haue fitter occasion to touch anon.

In the meane time, that there is something or other, that *restraineth* men from doing some *euils*, vnto which they haue not onely a *naturall* pronenesse, but perhaps withall an *actiuall* desire and purpose; might be shewen by a world of *instances*: but because euery mans daily *experience* can abundantly furnish him with some, we will therefore content our selues with the fewer. a *Laban* meant no good to *Jacob*, when taking his Brethren with him, hee *pursued* after him seuen dayes journey in an hostile manner; and he had power to his will, to haue done *Jacob* a mischiefe, *Jacob* being but *imbellis turba*, no more but himselfe, his wiues

P

and

\* Quosdam  
præsciens Deus  
multa peccare  
posse, flagellat e-  
os infirmitate  
corporis, ne pec-  
cent: ut eis vi-  
lius sit frangi  
languoribus ad  
salutem, quam  
remanere incol-  
lumes ad damna-  
tionem. Hug. 2.  
de Animæ.

§. 32.  
That there  
is such a re-  
straint pro-  
uced:

a See Gen. 31.  
21. &c.

and his little ones, with his flockes and heards, and a few Servants to attend them, vnable to defend themselues, much more vnmeet to resist a prepared enemy : yet for all his power, and purpose, and preparation, *Laban* when he had ouertaken *Jacob*, durst haue nothing at all to doe with him, and he had but very little to say to him neither : The worst was but this, [*Thus and thus haue you dealt with mee.* And *b* *It is in the power of mine hand to doe you hurt : but the God of your father spake vnto me yesternight, saying ; Take thou heed that thou speake not to *Jacob* either good or bad :*] See the story in *Gen. 31.* The same *Jacob* had a Brother, as vnkind as that *Vncle*, nay much more despitefully bent against him then hee ; for hee had vowed his destruction, (*c* *The dayes of mourning for my father are at hand, and then will I slay my brother *Jacob* :*) and although the *d* Mother well hoped, that some few dayes time and absence would appease the fury of *Esau*, and all should be forgotten ; yet *e* twenty yeares after the old grudge remained, and vpon *Jacobs* approach *f* *Esau* goeth forth to meete him with 400. men, armed (as it should seeme) for his destruction : which cast *g* *Jacob* into a terrible feare, and much distressed he was good man, and glad to vse the best wit he had, by diuiding his Companies, to prouide for the safetie at least of some part of his charge. And yet behold at the encounter, no vse at all of the 400. men, vnlesse to be spectatours and witnesses of the ioyfull *h* embraces, and kind louing complements that passed between the two brothers, in the liberall offers and modest refusals each of other courtesies ; in the 32. and 33. of *Gen.* A good Probation of that Observation of *Salomon*, *i* *When a mans wayes please the Lord, hee maketh euen his enemies to bee at peace with him.* *Balaam* the Coniurer, when King *Balac* had cast the hooke before him, baited with ample *k* rewards in hand, and great promotions in reuersion, if he would come ouer to him and curse *Israel* ; had both Conetousnesse and ambition enough in him to make him bite : so that he was not onely *l* willing, but euen desirous, to satisfie the King ; for he loved the wages of vnrighteousnesse with his heart, and therefore

*b* *Gen. 31. 29.*

*e* *Gen. 27. 41.*

*d* *Ibid. ver. 44.*  
45.

*e* *Gen. 31. 38.*

*f* *Gen 32. 6.*

*g* *Ibid. vs. 7. 8.*

*h* *Gen. 33. 4.*

&c.

*i* *Prou. 16. 7.*

*k* *Numb. 22. 7.*

17

*l* *2. Pet. 2. 15.*



therefore made <sup>m</sup> tryall (till he saw it was all in vaine,) if by any meanes he could wring, a *permission* from God to doe it. But when his <sup>n</sup> eyes, were opened to behold Israel, and his *mouth* open that he must now *pronounce* something vpon Israel; though his eyes were full of *Enuy*, and his heart of *Cursing*, yet God put a parable of *Blessing* into his mouth, and he was not able to vtter a syllable of any thing other then good concerning Israell, in 22.24. of *Numbers*.

<sup>m</sup> Numb. 23.  
13, 14, 27, 28.  
<sup>n</sup> Numb. 24.3  
&c.

In all which and sundry other instances, wherein when there was *intended* before hand so much *euill* to be done, and there was withall in the parties such a forward *desire*, and such solemne *preparation* to haue it done; and yet when all came to all, so little or nothing was *done*, of what was *intended*, but rather the contrary: it cannot *first* be imagined, that such a stop should be made, but by the powerfull *restraint* of some superiour, and ouer-ruling hand; neither may we doubt in the *second* place, that euery such *restraint*, by what second and subordinate *meanes* soeuer it be furthered, is yet the proper worke of God, as proceeding from and guided by his Almighty and irresistable *providence*. As for that which happened to *Balaam*, that it was Gods doing, the euidence is cleare; we haue it from the mouth of two or three witnesses. The *Wiseard* himselfe confesseth it, <sup>a</sup> *The Lord will not suffer me to go with you*, Num. 22. The *King*, that set him on worke, vpbraideth him with it; <sup>b</sup> *I thought indeed to promote thee to great honour: but loe the Lord hath kept thee backe from honour*: Num. 24. And *Moses* would haue Israel take knowledge of it; <sup>c</sup> *The Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loued thee*. Deut. 23. It was God then, that turned *Balaams* curse into a *blessing*; and it was the same God, that turned *Labans* reuengefull thoughts into a friendly *Expostulation*; and it was the same God, that turned *Esais* inueterate malice, into a kind brotherly *congratulation*. He that hath set <sup>d</sup> bounds to the *sea*, which, though the waues thereof rage horribly they cannot passe, (*Hitherto shalt thou goe, and here shalt thou stay thy proud waues*;) and did command the waters of

S. 33.  
and that it is  
from God.

<sup>a</sup> Numb. 22.13

<sup>b</sup> Numb. 24.11

<sup>c</sup> Deut. 23.5.

<sup>d</sup> Iob. 38.8.11.

e Exod. 15. 8.

f Psal. 114. 3.

g Prou. 21. 1.

h Psal. 76. 10.

שארית

החיה

החיה

Residuum ira-  
rum Cingis.  
Varabius.

k Psal. 76. 12.

S. 34.

With the rea-  
son of both.

the \* *Red sea* to stay their course, and stand vp as on *heaps*; and by his power could enforce the waters of the † *River Iordane*, to runne quite against the current vp the *Channel*; he hath ‡ *in his hands*, and at his command the *hearts* of all the *sonnes* of men, yea though they be the greatest *Kings* and *Monarchs* in the world, as the *riners* of waters; and can wind and turne them at his pleasure, inclining them which way soeuer he will. <sup>h</sup> The fierceness of man shall turne to thy praise, (saith *Dauid* in *Psal.* 76. 10.) and the fierceness of them shalt thou retaine: the latter clause of the verse is very significant in the *Originall*, & cometh home to our purpose; as if we should translate it, <sup>i</sup> Thou shalt gird the remainder of their wrath, or of their fierceness. The meaning is this. Suppose a mans heart be neuer so full fraught with enuy, hatred, malice, wrath, and reuenge, let him be as fierce and furious as is possible; God may indeed suffer him, and he will suffer him to exercise so much of his corruption, and proceed so farre in his fierceneffe, as he seeth expedient and vsfull for the forwarding of other his secret and just and holy appointments, and so order the sinfull fierceness of man by his wonderfull prouidence, as to make it seruiceable to his ends, and to turne it to his glory: but looke whatsoeuer wrath and fierceness there is in the heart of a man, ouer and aboue so much as will serue for those his eternall purposes, all that surplusage, that ouerplus and remainder whatsoeuer it be he will gird; he will so bind, & hamper, and restrain him that he shall not be able to goe an inch beyond his tether, though he would fret his heart out. The fierceness of man shall turne to thy praise, so much of it as he doth execute: and the remainder of their fierceness thou shalt refraine, that they execute it not. Be he neuer so great a *Prince*; or haue he neuer so great a *spirit*; all is one; hee must come vnder. No difference with God in this, betwixt him that sitteth on the throne, and her that grindeth at the mill: <sup>k</sup> He shall refraine the spirit of Princes, and is wonderfull among the *Kings* of the earth: in the last verse of that *Psalme*.

Now of the truth of all that hath beene hitherto spoken in both these branches of the *Observation*, (viz. that first there

there is a *restraint* of euill; and then *secondly*, that this restraint is *from God*; ) I know not any thing can giue vs better assurance, taking them both together, then to consider the *generality* and *strength* of our Naturall corruption. Generall it is *first*, in regard of the *Persons*; ouerspreading the *whole lump* of our nature: there is not a child of *Adam* free from the common infection; <sup>a</sup> *They are all corrupt, they are altogether become abominable, there is none that doth good no not one.* Generall *secondly*, in regard of the *subiect*, ouerrunning the *whole man*, soule and body, with all the parts and powers of eyther, so as <sup>b</sup> from the sole of the *foote* to the crowne of the *head* there is no whole part. <sup>c</sup> *Whatsoeuer is borne of the flesh is flesh*; and <sup>d</sup> *to them that are defiled and unbelceening nothing is pure, but euen their mind and conscience is defiled*; and <sup>e</sup> *All the imaginations of the thoughts of their hearts are onely euill continually.* Generall *thirdly*, in regard, of the *Obiect*: averse from all kind of good, <sup>f</sup> *(In me that is in my flesh, dwelleth no good thing*; ) and prone to all kind of euill, <sup>g</sup> *(He hath set himselfe in no good way, neither doth he abhorre any thing that is euill.)* Adde to this generality, the *strength* also of our corruption; how vigorous, and stirring, and *active* it is, and how it *carryeth* vs headlongly with full speed into all manner of euill, <sup>h</sup> *As the horse rusheth into the battell*, so as we haue no hold of our selues, neither power to stay our selues, till we haue runne as farre as we can, and without the mercy of God *plunged* our selues into the bottome of the bottomelesse pit. Lay all this together and there can be no other sufficient reason giuen, then this *restraint* whereof we now speake, why any one man should at any one time *refraine* from any one sin being tempted thereunto, whereinto any other man at any other time hath fallen being alike tempted. Euery man would *kill* his brother, as <sup>i</sup> *Cain* did *Abel*; and euery man *defile* his sister as <sup>k</sup> *Amnon* did *Thamar*; and euery man *oppresse* his inferiour, as <sup>l</sup> *Ahab* did *Naboth*; and euery man *supplant* his betters, as <sup>m</sup> *Zibab* did *Mephibesher*; and euery man *betray* his Master, as <sup>n</sup> *Iudas* did *Christ*: euery man being as deepe in the loines

<sup>a</sup> Psal. 14. 2.

2

<sup>b</sup> Esay. 1. 6.<sup>c</sup> Ioh. 3. 6.<sup>d</sup> Tit. 1. 15.<sup>e</sup> Gen. 6. 5.

3

<sup>f</sup> Rom. 7. 18<sup>g</sup> Psal. 3. 4.<sup>h</sup> Ierem. 8. 6.<sup>i</sup> Gen. 4. 8.<sup>k</sup> 2 Sam. 13. 11<sup>l</sup> 11. King. 21. 16.<sup>m</sup> 2. Sam. 16. 3.<sup>n</sup> Math. 26. 15



of *Adam*, as either *Cain*, or *Iudas*, or any of the rest. Their nature was not more corrupt then ours, neither ours lesse corrupt then theirs: and therefore *euery one* of vs should haue done those things, as well as *any one* of them, if there had not beene something *without* and *aboue* nature to *withhold* vs, and keep vs backe therefrom, when we were tempted, which was not in that measure afforded them whē they were tempted. And from whom can we thinke that *restraint* to come, but from that *God*, who is the Auth<sup>r</sup> & the Lord of *nature*, and hath the power & command and rule of *Nature*; by whose grace and goodnesse we are whatsoeuer we are: and to whose powerfull *assistance* we owe it, if we doe any good, (for it is he that *setteth* vs on;) & to his powerfull *restraint*, if we elchew any *euill*, (for it is he that keepeth vs of:) *Therefore* *I also withheld thee from sinning against mee.*

§. 35.  
That this  
Restraint is  
from the  
Mercy of  
God.

And as to the *third point* in the Observation, it is not much lesse euident then the two former; namely, that this *Restraint*, as it is from *God*, so it is from the *Mercy* of *God*. Hence it is that *Diuines* vsually bestow vpon it the name of *Grace*: distinguishing betweene a *twofold* *Grace*; a *speciall renewing* *Grace*, and a *Common restraining* *Grace*. The *speciall and renewing* *Grace* is indeed so incomparably excellent that in comparison therof the other is not worthy to be called by the name of *Grace*, if we would speake properly and exactly: but yet the word [*Grace*] may not v<sup>r</sup>itly be so *extended*, as to reach to euery act of *Gods* prouidence whereby at any time he *restraineth* men from doing those euils which otherwise they would doe; and that in a *threefold* respect: of *God*, of *Themselves*, of *Others*. First, in respect of *God*, euery restraint from sinne may be called *Grace*; inasmuch as it proceedeth *ex mero motu*, from the meere good will and pleasure of *God*, without any cause, motiue, or inducement in the man that is so restrained. For take a man in the state of *corrupt nature*, and leaue him to himselfe; and thinke how it is possible for him to *forbeare* any sinne, whereunto he is tempted. There is no power in *Nature*, to worke a *Restraint*: nay there is not so much as any *pronensse* in nature, to desire a *restraint*: much lesse then  
is

is there any wrath in *Nature*, to *deserve* a restraint. Issuing therefore, not at all from the powers of *Nature*, but from the free pleasure of *God*, as a *beame* of his mercifull *providence*, this *Restraint* may well be called *Grace*. And so it may be secondly, in respect of the *Persons themselves*: because, though it be not auayleable to them for their euerlasting saluation; yet it is some *faueur* to them, more then they haue deserued, that by this meanes their *sinnes* (what in *number*, what in *weight*) are so much lesser, then otherwise they would haue bene; whereby also their *account* shalbe so much the easier, and their stripes so many the fewer: a *St. Chrysostome* often obserueth it, as an effect of the *mercy* of *God* vpon them, when he cutteth off great offenders betimes with some *speedy destruction*: and he doth it out of this very consideration, that they are thereby *prevented* from committing many *sinnes*, which if *God* should haue lent them a longer time, they would haue committed. If his obseruation be found; it may then well passe for a *double Mercy* of *God* to a sinner, if he both respite his destruction, and withall *restraine* him from sinne: for by the one, he giueth him so much longer time for repentance, which is *one mercy*; and by the other, he preventeth so much of the increase of his sin, which is *another mercy*. Thirdly, it may be called *Grace*, in respect of *other men*. For in *restraining* men from doing euil, *God* intendeth as principally his owne *glory*, so withall the good of mankind, especially of his *Church*, in the preservation of *humane society*: which could not subsist an houre, if euery man should be left to the *wildnesse* of his owne nature, to doe what mischeife, the *Deuill* and his owne heart would put him vpon, without restraint. So that the *restraining* of mens corrupt purposes and affections, proceedeth from that *goodwill* (as the *Apostle* somewhere calleth it,) that *love* of *God* to mankind, whereby he willeth their *preservation*: and might therefore in that respect beare the name of *Grace*, though there should be no good at all intended thereby to the person so restrained. Iust as those *pastures*, those *spirituall gifts*, which *God* hath distributed in a wonderfull variety for the edifying

2

a *Chrysostom* in  
Gen hom. 25.  
Calisape.

3

q Tit 2.4.

ing of his Church, though they oftentimes bring no good to the receiver, are yet called *Graces* in the Scriptures; because the distribution of them proceedeth from the gracious love and favour of God to his Church, whose benefit he intendeth therein. God here restrained *Abimelech*; as elsewhere he did *Laban*, and *Esau*, and *Balaam*, and others; not so much for their own sakes, though perhaps sometimes that also, as for their sakes, whom they should have injured by their sinnes, if they had acted them; as here *Abimelech* for his chosen *Abrahams* sake, and *Laban* and *Esau* for his servant *Jacobs* sake, and *Balaam* for his people *Israels* sake. As it is said in *Psal. 103.* and that with special reference (as I conceive it) to this very story of *Abraham*, c *He suffered no man to doe them wrong, but reprov'd even Kings for their sake; laying Touch not mine anointed, and doe my Prophets no harme: He reprov'd even Kings,* by restraining their power, as here *Abimelech*; but it was for their sakes still, that so *Sarah* his anointed might not be touched, nor his Prophet *Abraham* sustaine any harme.

c *Psal 103. 14.*

s. 36.  
The Inferences; of  
two sorts.

We see now the Observation proved in all the points of it. 1. Men doe not alwaies commit those evils, they would, and might doe. 2. That they doe not, it is from Gods restraint, who with holdeth them. 3. That restraint is an Act of his mercifull Providence, and may therefore beare the name of *Grace*; in respect of God, who freely giueth it; of them, whose sinnes and stripes are the fewer for it; of others, who are preserved from harmes the better by it. The Inferences we are to raile from the premises of our Christian practise and comfort, are of 2. sorts: for so much as they may arise from the consideration of Gods *Restraining Grace*, cyther as it may lye vpon other men, or as it may lye vpon our selves.

s. 37.  
Of the first sort: 1.  
to blasse God  
for our Preservation.  
a *Ezek 2. 6.*  
b *Math. 10. 16.*  
c *Psal. 69. 4.*

First, from the consideration of Gods restraint vpon others, the Church and children and servants of God may learne, to whom they owe their preservation: euen to the power and goodnesse of their God, in restraining the fury of his and their enemies. We live among a *scorpions*, and as sheepe in the midst of *wolves*; and they that hate vs without a cause and are made against vs, are more in number



number then the *hayres* of our heads: And yet as *many* and as *malicious* as they are, by the Mercy of God still we are, and we *live*, and we prosper in some measure, in despite of them all. Is it any thanks to *them*? None at all. The <sup>d</sup> seed of the Serpent beareth a naturall and an immortall hatred against God, and all good men: and if they had *hornes* to their *curstnesse*, and *power* answerable to their *wills*, we should not breath a minute. If it is any thanks to *our selues*? Nor that neither: we haue neither *number* to match them, nor *policy* to defeate them, nor *strength* to resist them; *Weak, silly,* <sup>e</sup> *little* focke, as we are. But to whom then is it thanks? As if a little focke of *sheepe* escape, when a multitude of rauenning *wolues* watch to deuoure them, it cannot be ascribed either in whole or in part, either to the *sheepe* in whom there is no *helpe*, or to the *wolfe* in whom there is no *mercy*; but it must be imputed all and wholly to the good care of the *Shepherd*, in safe guarding his *sheepe*, and keeping off the *wolfe*: so for our safety and preservation in the midst, and in the spight of so many Enemies, <sup>f</sup> *Not unto vs, O Lord, not unto vs*, whose greatest *strength* is but *weaknes*; much lesse *unto them*, whose tenderest <sup>g</sup> *mercies* are cruel; but *unto thy name be the glory*, O thou <sup>h</sup> *Shepherd of Israel*, who out of thine abundant loue to vs, who are the <sup>i</sup> *flock* of thy pasture, & the *sheepe* of thy hands, hast made thy power glorious, in curbing and *restraining* their malice against vs. <sup>k</sup> *Oh that men would therefore praise the Lord for his goodness, and declare the wonders that hee doth for the children of men.* Wonders we may wel call them; indeed they are *miracles*: if things strange, and aboue, and against the ordinary course of Nature may be called *Miracles*. When we read the stories in the Scriptures, of <sup>l</sup> *Daniel* cast into the den among the *Lyons*. and not touched; of the <sup>m</sup> *three children* walking in the midst of the *ferie furnace*, and not scorched; of a <sup>n</sup> *viper* fastening vpon *Pauls* hand, and no *harm* following: we are stricken with some amazement, at the consideration of these strange and supernaturall accidents; and these we all confesse to be miraculous escapes, yet such *miracles* as these, and such *escapes*, God woiketh dayly in our preser-

d Gen. 3. 15.

e Luk. 12. 32.

f Psal. 119. 1.

g Prou. 12. 10.

h Psal. 80. 1.

i Psal. 95. 7.

k Psal. 107. 8.  
15. 86.

l Dan. 5. 23.

m Dan. 3. 27.

n Act. 28. 5.

• Math. 3. 7.

nation: notwithstanding we liue encompassed with so many firebrands of hell, such *heards* of rauening wolues and lyons and tygers, and such numerous ° *generations of vipers*; I meane wicked and vngodly men, the *spawne* of the *old Serpent*, who haue it by kind from their father, to *thirst* after the *destruction* of the Saints and seruants of God, and to whom it is as *naturall* so to doe, as for the *fire* to burne, or a *viper* to bite, or a *lyon* to deuoure. *Oh that men would therefore praise the Lord for this his goodnes, and daily declare these his great Wonders, which he daily doth for the children of men.*

s. 38.

2. Not to  
trust Wicked  
men.

Secondly, how this restraint of wicked men is so only from God, as that *nothing* either they, or we, or any Creature in the world can doe, can *withhold* them from doing vs mischief, vnlesse God lay his restraint vpon them: it should teach vs so much *Wisdom*, as to take heede how we *trust* them. It is best and safest for vs, as in all other things, so in this, to keepe the *golden meane*, that we be neither too *timorous*, nor too *credulous*. If wicked men then *threaten* and plot against thee, yet *fear* them not: God can *restrain* them if hee thinke good, and then assure thy selfe they shall harme thee. If on the other side they *colloagne*, and make shew of much kindnes to thee, yet trust them not: God may *suffer* them to take their own way, and not restrain them, and then assure thy selfe they will not *spare* thee. Thou maist thinke perhaps of some one or other of these, that sure his owne *good nature* will hold him in: or thou hast had *tryall* of him heretofore, and found him *faithful* as heart could wish; or thou hast some such *eye* vpon him by kindred neighbourhood, acquaintance, couenant, oath, benefits, or other *naturall* or *civil* obligation, as will keepe him off, at least from falling soule vpon thee all at once. Deceiue not thy selfe; these are but slender assurances for thee to bide vpon. *Good nature*? alas where is it? since *Adam* fell, there was neuer any such thing in *rerum natura*: if there be any *good* thing in any man, it is all from *Grace*; nature is all naught, euen that which seemeth to haue the preheminence in nature, τὸ φρόνημα τῆς σαρκός, is *stark* naught. We may talke

• Rom. 8. 7.

talke of this and that, of *good natured men* and I know not what? But the very truth is, set *grace* aside, (I meane all *grace*, both *renewing* and *restraining* *Grace*,) there is no more *good nature* in any man then there was in *Caine* and in *Indas*. That thing, which we vse to call *good nature*, is indeed but a subordinate means of instrument, whereby God *restraineth* some men more then others from their birth and speciall constitution from sundry *outragious* exorbitancies, and so is a branch of this *restraining* *Grace* wherof we now speake. And as for thy past *Experience*, that can giue thee litle security: thou knowest not what fetters God *layed* vpon him then, nor how he was pleased with those fetters. God might full sore against his will, not only *restraine* him from doing thee *hurt*, but also *constraine* him <sup>b</sup> to do thee *good*: as sometimes he commanded the *Rauens* to feede *Eliab*; a bird so *unnaturall* to her yong ones, that they might famish for her, if God did not otherwise provide for them; and therefore it is noted in the Scripture as a speciall argument of *Gods* providence, that he feedeth the <sup>d</sup> yong *rauens* that call vpon him. But as nothing that is *constrained* is *durable*, but euery thing when it is *constrained* against its naturall inclination, if it be let alone, will at length *return* to his owne kind, and primitiue disposition; as these *Rauens*, which now fed *Eliab*, would haue bin as ready another time to haue *pecked out* his eyes: so a Naturall man is a naturall man still, howtoeuer *ouerruled* for the present: and if God, as he hath hitherto by his *restraint* withheld him, shall but another while withhold his *restraint* from him, he will soone discover the imbred *hatred* of his heart against good things and men, and make thee at the last be-  
shrew thy *folly* in trusting him, when he hath done thee a *mischiefe* vnawares. And therefore if he haue done thee *seuen* *courtesies*, and promise faire for the eighth; yet trust him not: for there are <sup>f</sup> *seuen* *abominations* in his hart. And as for whatsoeuer other *hancke* thou mayst thinke thou hast ouer him, be it neuer so strong: vnles God manacie him with his powerfull *restraint*, he can as easily vnfetter himselfe from them all, as <sup>g</sup> *Sampson* from the greene withes and

93. King. 17. 4.

c kai eabame  
vuc motus o abege  
Arist. 6. Hist.  
Anim. 6. - Pel-  
lit nidis pullos,  
sicut ex cornu.  
Plin. 10. Nat.  
hist. 12.  
d Psal. 147. 9.  
Iob. 38. 41.  
Luk. 12. 24.  
e Vique recurrit  
Horat. 1. Epist.  
10.

f Prou. 26. 25.

g Iudg 16. 9. 12.



Gen 3. 15.

Math 10. 36.

coards wherewith the Philistines bound him. All those fore-mentioned *relations* came in but vpon the *bye* & *since*; whereas the <sup>h</sup> *hatred* of the wicked against goodnes is of an *anci- enter date*, and hath his roote in (corrupt) nature: and is therefore of such force, that it maketh *void* all obligations, whether *ciuill*, *domesticall*, or other, that haue growne by vertue of any succeeding contract. It is a ruled case, <sup>i</sup> *7 mi- mici domestici*, A mans enemies may bee they of his owne house. Let not any man then, that hath eyther *Religion* or *Honesty*, haue any thing to *doe* with that *man*, at least let him not *trust* him more then needs he must, that is an *Enemy* either to *Religion* or *Honesty*. So farre as common *Huma- nitie*, and the necessities of our lawfull *Occasions* and *Cal- lings* doe require, we may haue to doe with them, and rest vpon the good prouidence of God for the successe of our af- faires euen in their hands; not doubting but that God will both *restraine* them from doing vs harne, and *dispose* them to doe vs good, so farre as he shall see expedient for vs: but then, this is not to trust *them*, but to trust *God* with them. But for vs to put our selues *needlessly* into their hands, and to hazard our safety vpon their faithfulness by way of *trust*; there is neither *wisedome* in it nor *Warrant* for it. Although God *may* doe it, yet we haue no reason to presume that he *will*, restraine them for our sakes, when we might haue *pre- sented* it our selues and would not: and this we are sure of, that nothing in the world can *preserue* vs from receiuing mischiefe from them, vnles God doe restraine them. There- fore trust them not.

3. 39.

3. Nor to  
feare them.

Hab. 1. 13.

*Thirdly*, if at any time we see wickednesse set aloft, bad men grow to be great, or great men shew themselves *bad*, sinning with an *high hand*, and an arme stretched out, and God seemeth to strengthen their hand by adding to their greatnesse, and encreasing their *power*; if we see the <sup>a</sup> *wic- ked denouncing* the man that is more righteous then he, and God *hold his tongue* the whilest; if we see the vngodly *course* it vp and downe at pleasure which way soeuer the lusts of their corrupt heart carrieth them without controule, like a wild *untamed Coult* in a spacious field, God (as it were) laying

laying the *raines* in their necke, and letting them runne ; in a word. when we see the whole *World* out of frame and order : we may yet frame our selues to a godly *patience*, and sustaine our hearts amid all these evils with this *comfort* and consideration ; that still *God* keepeth the *raines* in his owne hands, and when he seeth his *time*, and, so farre as he seeth it *good*, he both can and will, checke and controule and *restraine* them at his pleasure : as the cunning *rider* sometimes giueth a fiery *horse* head, & letteth him sling and runne as if hee were madde, he knoweth he can giue him the *stop*, when he list. The great <sup>b</sup> *Leuiathans*, that take their *pastime* in the Sea, and with a little stirring of themselves can make <sup>c</sup> *the deepe* to boyle like a *pot*, and cause a *path* to shine after them as they goe ; he can <sup>d</sup> *play* with them as children doe with a *bird* : he suffereth them to swallow his *booke*, and to play vpon the *line*, and to roll and tumble them in the *waters* ; but anon he *strikerh* the hooke through their noses, and *fetcheth* them vp, and *layeth* them vpon the shore, there to beate themselves without helpe or remedy, exposed to nothing but shame and contempt. What then if *God* suffer those that hate him to prosper for the time, and in their prosperity to *Lord* it ouer his heritage ! What if Princes should <sup>e</sup> *sit and speake* against vs <sup>f</sup> *without a cause*, as it was sometimes *Dauids* case ! Let vs not fret at the iniuries, nor eny at the greatnesse of any : let vs rather betake vs to *Dauids* refuge, to be <sup>g</sup> *occupied* in the statutes, and to *meditate* in the holy word of *God*. In that holy word wee are taught, that the *hearts* euen of *Kings*, how much more then of *inferiour persons*, are in his rule and gouernance, and that hee doth *dispose* and turne them, as seemeth best to his godly wisedome, that he can <sup>h</sup> *restraine* the spirit of Princes, <sup>i</sup> *bind* *Kings* in chaynes, and Nobles in linkes of iron ; and though they <sup>k</sup> *rage* furiously at it, and *lay* their heads together in consultation how to breake his *bands*, and cast away his *coards* from them, yet they imagine but a *vaine* thing ; whilest they strue against him on earth, he laugheth them to scorne in heauen, & maugre all opposition wil *establish* the kingdome

b Psal. 104. 26.

c Iob. 41. 3. 1. 32

d Ibid. vers. 5.

e Psal. 119. 23.

f Ibid. vers. 161.

g Ibid. vers. 23.

h Psal. 76. 12.

i Psal. 149. 3.

k Psal. 21. 6.

1 Regum. 14. 15.  
 2 dorum in propri-  
 os greges, Reges  
 in ipsos imperiu  
 est. I. uis Horat.  
 3. Carn. Od. 1.  
 in Deut. 23. 5.

3 " Psal. 48. 7.

4 " Psal. 69. 4.

5 " Math. 10. 30.

6 " Luk. 21. 18.

7 " Psal. 106. 41.

8 " Esay. 10. 7.

9 " Esay. 36. 4.

10 " Esa. 27. 28. 29

11 " Esa. 10. 12.

12 " Esa. 37. 33.

13 " Job. 41. 34.

of his Christ, and *protect* his people. Say then the great ones of the world exercise their *power* ouer vs, and lay what *restraints* they can vpon vs: our comfort is, they haue not greater *power* ouer vs, then <sup>1</sup> God hath ouer them; nor can they so much *restraine* the meanest of vs, but God can *restraine* the greatest of them much more. Say our enemies curse vs with *Bell Booke and Canale*: our comfort is, God is able to *returne* the curse vpon their owne heads, and in dispire of the too <sup>m</sup> *turne* it into a Blessing vpon vs. Say they make warelike preparations against vs to *inuaide* vs: our comfort is, God can <sup>n</sup> *breake* the ships of *Tarshish*, and scatter the most <sup>o</sup> *inuincible Armadoes*. Say they that hate vs be more in number then the *heires* of our head, our comfort is, the very <sup>p</sup> *haire*s of our head are *numbred* with him, and without his *sufferance* not the least <sup>q</sup> *haire* of our heads shall *perish*. Say (to imagine the world) that our Enemies should *prenaile* against vs, and <sup>r</sup> they that hate vs should be *Lords* ouer vs for the time: our comfort is, he that loueth vs, is *Lord* ouer them, and he can *bring* them vnder vs again, whe he seeth time. In all our *feares*, in all our *dangers*, in all our *distresses*; our comfort is, that God can doe all this for vs: our care should be by our holy *obedience* to strengthen our interest in his *protection*, and not to make him a *stranger* from vs, yea an *enemy* vnto vs, by our *sinnes* and *impenitency*; that so wee may haue yet more comfort, in a cheerefull confidence, that God will doe all this for vs. The *Affyrian*, whose <sup>t</sup> *ambition* it was to be the *Catholique King* and *uniuersall Monarch* of the world, stiling himselfe the *Great King*, ( <sup>u</sup> thus saith the *great King*, the King of *Affyria*; ) when he had sent <sup>v</sup> *messengers* to reuile *Israel*, and an *army* to besiege and destroy *Ierusalem*: yet for all his *rage* he could do them no harme; the Lord <sup>w</sup> *brought downe* the stout heart of the King of *Affyria*, <sup>y</sup> put a *hooke* in his nose, and a *bridle* in his lippes, and made him *returne backe* by the way by which he came, without *taking* the City, or so much as *casting* a banke, or *shooting* an arrow against it. Nay he that is indeed <sup>z</sup> the *great King* ouer all the children of pride, and hath better title



title to the stile of *most Catholique King* then any that euer yet bare it, whose territories are large as the *Earth*, and spacious as the *Aire*, I meane the *Devill*, the \* *Prince* of this world; he is so *fettered* with the chaine of Gods *power* and *providence*, that he is not able with all his *might* and *malice*, no not though he raise his whole *forces*, and muster vp all the *powers* of darknesse and Hell into one band, to doe vs any harme in our *soules*, in our *bodies*, in our *Children*, in our *friends*, in our *goods*, no not so much as our very \* *Pigges*, or any small thing that we haue, without the speciall *leane* and *sufferance* of our good God. He must haue his *Deditus potestatem* from him, or he can doe nothing.

\* Eph. 2. 2.

\* Math. 8. 31.  
32.

*Fourthly*, since this *restraint* is an act of Gods *mercy*, whom we should strue to *resemble* in nothing more <sup>a</sup> then in *shewing mercy*: let euery one of vs in *imitation* of our heavenly father, and in *compassion* to the *soules* of our brethren, and for our owne good and the good of humane society, endeavor our selues faithfully the best we can to *restrain*, and withhold, and keepe back others from *sinning*. The *Magistrate*, the *Minister*, the *Housshoulder*, euery other man in his place and *calling*, should doe his best by rewards, punishments, rebukes, encouragements, admonitions, persuasions, good example, and other like meanes to *suppresse* vice, and *restrain* disorders, in those that may any way come within their charge. Our *first desire* should be, and for that we should bend our vtmost endeauours, that if it bee possible, their *hearts* might be seasoned with *grace* and the true *fear* of God: but as in other things, where we cannot attaine to the full of our first aymes, \* *Pulchrum est* (as he saith) in *secundis tertiusve consistere*; so here, wee may take some contentment in it, as some fruit of our labors, in our *Callings*, if we can but weane them from *grosse* disorders, & reduce them from extremely *debausht* courses to some good measure of *Ciuitie*. It ought not to be, it is not our desire, to make men *Hypocrites*; and a *meere Ciuill* man is no better: yet to vs, that cannot judge but by the outward behauiour, it is lesse grieue, when men are *Hypocrites*, then when they are *Prophane*. Our first ayme is, to  
make

§. 40.

4. To labour  
to restrain  
others from  
sinning.

a Luk. 6. 36.

\* Cicero.

2

make you good : yet some reioycing it is to vs, if wee can but make you *lesse euill*. Our ayme is, to make you of *Naturall, holy & Spirituall* men; but we are glad, if of *dissolute*, we can but make you good *Morall* men : if in stead of planting *Grace*, we can but roots out *Vice* : if in stead of the power of *godlinesse* in the reformation of the *inner-man*, wee can but bring you to some tollerable *stayednes* in the conformity of the *outward-man*. If we can doe but this, though we are to strue for that, our labour is not altogether in vaine in the Lord. For hereby, *first*, mens sinnes are both *lesse & fewer* : and that *secondly*, abateth somewhat both of the *number* and *Weight* of their stripes, and maketh their *punishment* at the easier : and *thirdly*, there is *lesse scandall* done to *Religion* ; which receiueth not so much soyle & dirt-puration by close *hypocrisie*, as by lewd and open *prophanenesse* : *Fourthly*, the kingdome of Sathan is *diminished*, though not directly in the *strength*, for he looeth neuer a Subiect by it ; yet somewhat in the *glory* thereof, because he hath not so full and absolute command of some of his subiects, as before he had, or seemed to haue. *Fifthly*, much of the hurt that might come by *euill example*, is hereby preuented : *Sixthly*, the people of God are preserved from many *injuries* and *contumelies* which they would receiue from euill men, if their barbarous manners were not thus civilised ; as a fierce *Mastiffe* doth least hurt, when he is chained and mused : *Seuenthly* and lastly, and which should be the strongest motiue of all the rest to make vs industrious to *repreesse* vicious affections in others ; it may please God these sory *beginnings* may be the *fore-runners* of more blessed and more solide *graces*. My meaning is not, that these *Morall restraints* of our wilde corruption, can either *actually*, or but *virtually* prepare, dispose, or qualifie any man for the *grace* of Conuersion and Renouation ; or haue in them *Virtutum semina* em, any naturall power which by ordinary helpe may be cherished & improved so farre, as an egge may be hatched into a bird, and a kirkell sprowt and grow into a tree ; (farre be it from vs to harbour any such *Pelagian* conceits : ) but this I say, that God, being a God of order, doth not ordinarily work

but

In ipso impro  
bium formida  
to supplicia  
natur facultas  
innocentia Deo fa  
natur voluntas.  
August. Tom. 2

but in order and by degrees, bringing men from the one *ex-  
treme* to the other by *middle* courses; and therefore seldome  
bringeth a man from the wretchednesse of *forlorne nature* to  
the blessed estate of *sauiing grace*, but where first by his *restrai-  
ning grace* in some good measure he doth *correct* nature, and  
*moralize* it. Doe you then that are *Magistrates*, doe we that  
are *Ministers*, let all *Fathers*, *Masters*, & others whatsoeuer,  
by wholsom *seuerity* (if sayrer courses will not reclaime the)  
*deterre* audacious persons from offending, *breake* those that  
are vnder our charge of their wills and wilfulnesse, *restraine*  
them from lewd and licentious practises and company, <sup>c</sup> *not* <sup>e</sup> *Leuit. 19. 17.*  
*suffer sinne* vpon them for want of reprobuing them in due and  
seasonable sort, <sup>d</sup> *snatch* them out of the fire, and *bring* them as <sup>d</sup> *Iude, vers. 23*  
farre as we can out of the snare of the Diuell to Godwards;  
and leaue the rest to him. Possibly, when we haue *faithfully*  
done our part, to the vtmost of our power; he will set in *gra-  
ciously*, and begin to doe his part, in their *perfect conuer-  
sion*. If by our good care, they may be made to *forbeare* swea-  
ring, and cursing, and blaspheming; they may in time by his  
good *grace* be brought to <sup>e</sup> *fear* an Oath: if wee *restraine* <sup>e</sup> *Eccles. 9. 3.*  
them from grosse *prophanations* vpon his holi-day in the meane  
time, they may come at length to think his Sabath <sup>f</sup> *a delight*: <sup>f</sup> *Isa. 28. 13.*  
if we keepe them from *swilling*, and *gaming*, and *renelling*, and  
*ryoting*, and *roaring*, the while; God may frame them ere  
long to a *seber* and *sanctified* vse of the Creatures: and so it  
may be said of other sinnes and duties. I could willingly en-  
large all these points of *inferences* but that there are yet be-  
hind sundry other good *uses*, to bee made of this *restraining*  
*Grace* of God, considered as it may lye vpon *Our selves*; and  
therefore I now passe on to them.

*First*, there is a roote of *Pride* in vs all, whereby we are  
apt to thinke *better* of our selues, then there is cause: and eue-  
ry *infirmity* in our brother, (which should rather be an *item* to  
vs of our frailty) serueth as *fuell* to nourish this vanity, and to  
*swell* vs vp with a *Pharisaicall* conceipt, that forsooth we are  
a *not like* other men. Now, if at any time, when we see any  
of our brethren *fall* into some sinne, from which by the good  
hand of God vpon vs we haue bin hitherto *preserued*, we then

R

eccle

§. 41.

*Inferences of  
the later  
sort: 1. Not  
to be proud  
of it, When  
God re-  
strained vs.*

<sup>a</sup> *Luk. 18. 14.*



feele this *swelling* begin to rise in vs, as sometimes it will doe: the point already deliuered may stand vs in good stead, to picke the bladder of our *pride*, and to let out some of that *windy* vanity; by considering that, this our *forbearance* of euil, wherein we seeme to excell our brother, is not from *nature*, but from *Grace*; not from *our selues*, but from *God*. And here a litle let me close with thee, whosoever thou art, that pleasest thy selfe with *odious comparisons*, and standest so much vpon termes of *betternesse*; thou art neyther *Extortioner*, nor *adulterer*, *drunkard*, nor *swearer*, *thesse*, *slanderer*, nor *murtherer*; as such and such are. It may be thou art none of these: but I can tell thee what thou art, and that is as odious in the sight of God as any of these: thou art a *prond Pharisee*, which perhaps they are not. To let thee see thou art a *Pharisee*, doe but giue me a direct *answere* without shifting or mincing to that *Question* of St. Paul, <sup>b</sup> *Quis te discrevit? Who hath made thee to differ from another.* Was it *God*, or *thy selfe*, or *both together*? If thou sayest it was *God*; thou art a *dissembler*, and thy *boasting* hath already confuted thee: for what hast thou to doe to *glory* in that which is not thine? <sup>c</sup> *If thou hast receiued it, why doest thou glory, as if thou haddest not receiued it?* If thou sayest it was from *thy selfe*: what *Pharisee* could haue assumed more? All the shift thou hast, is, to say it was *God* indeed that made the difference, but he saw something *in thee* for which he made thee to differ: thou acknowledgest his *restraint* in part, but thine owne *good nature* did something. If this be all, thou art a *very Pharisee* still, without all escape. That *Pharisee* neuer denied *God a part*, no nor the *chiefest part* neyther, he began his *vanting prayer* with an acknowledgment of Gods worke, <sup>d</sup> *I thanke thee, O God, that I am not like other men.* It was not the *denyall* of all vnto *God*, but the *assuming* of any thing vnto *himselfe*, that made him a right *Pharisee*. Goe thy way then, and if thou wilt doe *God* and *thy selfe* right; deny thy selfe altogether, and *gine* *God* the whole glory of it, if thou hast bin *preserued* from any euill. And from thy brothers fall, besides *compassioning* forlorne Nature in him, make a quite contrary vse vnto thy selfe; euen to *humble* thee thereby, with such like thoughts as these, <sup>e</sup> *considering thy selfe least thou also be tempt-*  
*ed.*

<sup>a</sup> 1. Cor. 4. 7.

<sup>c</sup> Ibid.

<sup>d</sup> Luk. 18. 11.

<sup>e</sup> Gal. 6. 1.

ted. [Am I any *better* then hee ? or better *would* then he ? or better *tempered* then he ? Am not I a *child* of the same *Adam*, a *vessel* of the same *clay*, a *chip* of the same *blocke*, with him ? why then should I be <sup>61</sup> *high-minded*, when I see him fallen be- \* ROM. 11. 30 fore me ? why should I not rather *fear*, least my foot slip, as well as his hath done ? I haue much cause, with all *thankfulness* to *blesse* God, for his *good providence* ouer me, in not suffering me to fall into this *sinne* hitherto ; and with all *humility* to implore the continuance of his *gracious assistance* for the future, without which I am not able to auoyd this, or any other euill.]

Secondly, since all *restraints* from sinne, by what second means so euer they are conueyed vnto vs, or forwarded; are from the *mercifull Providence* of God : whensoever wee obserue that God hath *vouchsafed* vs, or doth *offer* vs, any means of such his *gracious restraint* ; it is our duty joyfully to embrace those means, and carefully to *cherish* them, and with all due thankfulnes to *blesse* the name of God for them. Oh how oft haue we plotted, and projected, and contriued a *course*, for the expediting of our perhaps *ambitious*, perhaps *couetous*, perhaps *malicious*, perhaps *voluptuous* designs : and by the providence of God some vnexpected interuening *accident* hath marred the curious frame of ail our projects, that they haue come to nothing ; as a *Spiders Webbe* spunne with much art and industry is suddenly disfigured, and swept away with the light touch of a besome. How oft haue we bin *resolved* to sinne, and *prepared* to sinne, and euen at the pits *brinke* ready to cast our selues into hell : when he hath *plucked* vs away, as he plucked a *Lot* out of *Sodome*, by affright- 2. How to entertaine the means God affoordeth vs of restraint. s. 43. ments of *natrall Conscience*, by apprehensions of *dangers*, by taking away the *opportunities*, by ministring *impediments*, by shortening our *power*, by sundry other means ! Haue wee now *blesst* the name of God for affording vs these *gracious means* of preuention and restraint ? Nay, haue we not rather bin *enraged* thereat, and taken it with much *impatience* that we should be so *crossed* in the pursuite of our vaine and sinfull desires and purposes ? As *Wayward Children* cry and take pet, when the *Nurse* snatcheth a *knife* from them, wherewith R 2 they

Gen. 19. 16.

they might perhaps cut their fingers, perhaps haggie their throates, or putteth them backe from the *Wells mouth* when they are ready, with catching at *babies* in the water, to type ouer: and as that merry *madman* in the Poet, was in good earnest angry with his friends for procuring him to be cured of his madness, wherein he so much pleased himselfe, as if they could

b *Horat. 2. satir.*

not haue done him a greater displeasure *b. - Pol me occidisti, amici. - Non seruastis -*: such is our folly. We are offended with those that reprove vs; *teslie* at those that hinder vs; impatient vnder those crosses that *disable* vs: yea wee fret and turne againe at the powerfull application of the *holy word* of God, when it endeauoureth to *reforme* vs, or *restraine* vs from those coils wherein we delight. Let vs henceforth mend this fault, cheerfully *submit* our selues to the discipline of the Almighty, and learne of holy *Dauid* with what affections to *emertaine* the gracious *meanes* he vouchsafeth vs of restraint or preuention: as appeareth by his speeches vnto *Abigail*, when she by her wisdom had pacified his wrath against *Nabal*, whose

c *1. Sam. 25. 22*

&c. destruction he had a little before vowed in his heart, *c. Blessed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy aduice, and blessed be thou, which hast kept me this day from comming to shed blood, and from auenging my selfe with mine owne hand. He blessed God, as the cause; and her, as the instrument; and her discreet behauiour and aduice, as the meanes; of slaying his hand from doing that euill, he had vowed with his mouth, and was in his heart purposed to haue done.*

s. 43.

3. To pray vnto God to restraine our corruptions.

*Thirdly;* since we owe our standing to the hand of God, who holdeth vs vp, without whose *restraint* we should fall at euery turne, and into euery temptation: we cannot but see what need we haue to *seeke to him* dayly and hourelly to *withhold* vs frō falling into those sins, wherunto either our corrupt nature would *leade* vs, or outward occasions draw vs. We may see it by the fearfull fals of *Dauid* & *Peter*, men nothing inferior to the best of vs, how weake a thing man is to resist temptation, if God withdraw his support, and leaue him but a little to himselfe. Which made *Dauid* pray to God that he would *keepe backe his seruant from presumptuous sinnes*. He well knew,

d *Psal. 19. 13.*

though



though he were the faithful *seruāt* of God, that yet he had no stay of himself; but vnles God kept him back, he must on, and he must in, and he must in deepe, euen as farre as to *Presumptious sinnes*. No man, though he be neuer so good, hath any assurance, as vpon his owne *strength*, though it be neuer so great, that he shalbe able to auoyd any *sin*, though it be neuer so foule. When a heathen man prayed vnto *Iupiter*, to saue him from his *Enemies*; one that ouerheard him would needes mend it with a more needfull prayer, that *Iupiter* would saue him from his *Friends*: he thought they might doe him more hurt, because he trusted them; but as for his *Enemies*, he could looke to himselfe well enough, for receiuing harme from them. We that are Christians, had need pray vnto the God of heauen, that he would not giue vs vp into the hāds of our *professed Enemies*; & to pray vnto God, that he would not deliuer vs ouer into the hands of our *false-hearted Friends*: but there is another prayer yet more needfull, and to be pressed with greater importunity then eyther of both, that God would saue vs from *our selues*, and not giue vs vp into our owne hands; for then we are vtterly cast away. There is a wayward *old-man* that lurketh in euery of our bosomes, and we make but too much of him: then whom, we haue not a more *spightfull* Enemy, nor a more false friend. Alas we do not thinke, what a man is *giuen ouer* to, that is giuen ouer to himselfe: he is giuen ouer to <sup>b</sup> *vile affections*, <sup>b</sup> Rom. 1. 26. he is giuen ouer to a <sup>c</sup> *reprobate sense*, he is giuen ouer to <sup>d</sup> *ibid* vers. 28. commit all manner of wickednes with *greedinesse*. It is the last <sup>d</sup> Eph. 4. 19. and fearfullest of all other judgements, and is not vsually brought vpon men, but where they haue obstinately refused to heare the *voice of God*, in whatsoeuer other tone he had spoken vnto them; then to *leane* them to *themselves*, and to their owne counsells: <sup>e</sup> *My people would not heare my voice, and* <sup>e</sup> Psal. 81. 11. 12. *Israel would none of me: so I gaue them vp vnto their owne hearts lust, and let them follow their owne imaginations*. As we conceiue the state of the *Patient* to bee desperate, when the *Physician* giueth him ouer, and letteth him *eate*, and *drinke*, and *haue*, and *doe*, *what*, and *when*, and *as much* as he will without *prescribing* him any *dyet*, or *keeping backe* any thing from him he hath a mind vnto. Let vs therefore pray faithfully and seruently

f Math. 6.13.

ly vnto God, as *Christ* himselfe hath taught vs, that he would not by leauing vs vnto our selues & *lead vs into temptation*, but by his gracious and powerfull support *deliuer vs from all those euils*, from which we haue no power at all to deliuer our selues.

§. 44.

4. To labour  
for the  
grace of  
Sanctifica-  
tion.

*Lastly*, since this *Restraints* wherof we haue spoken, may be but a *common Grace*, and can giue vs no sound nor solid comfort if it be but a *bare restraint*, and no more: though we ought to be thankfull for it, though we haue not deserued it; yet we should not rest nor thinke our selues safe enough, till we haue a well grounded assurance, that we are possessed of an higher and a better grace, even the *Grace of sanctification*. For *that* will hold out against temptations, where *this* may faile. Wee may deceiue our selues then, and thousands in the world doe so deceiue themselves; if vpon our *abstaining* from sinnes, from which God *withholdeth* vs, we presently conclude our selues to be in the *state of Grace*, and to haue the power of godlines, and the spirit of Sanctification. For, betweene this *restraining Grace*, wherof we haue now spoken, and that *renewing Grace* wherof we now speak; there are sundry wide differences. They differ *first*, in their *fountain*. *Renewing grace* springeth from the *speciall loue* of God towards those that are his in *Christ*: *restraining grace* is a fruite of that *generall mercy* of God, wherof it is said in the *Psalme*, that *his mercy is ouer all his workes*.

2 Psal. 143.2.

2

They differ *secondly*, in their extent: both of Person, Subject, Object, and Time. For the *Person*; *Restraining Grace* is *common* to good and bad: *Renewing Grace* *proper* and peculiar to the *Elect*. For the *Subject*; *Restraining Grace* may bind *one* part or facultie of a man, as the *hand* or *tongue*, and leaue *another* free, as the *heart* or *earre*: *Renewing Grace* worketh vpon all in some measure, sanctifieth the whole man, *Body*, and *soule*, and *spirit*, with the parts and faculties of each. For the *Object*; *Restraining Grace* may withhold a man from *one sinne* and giue him scope to *another*: *Renewing Grace* carryeth an *equall* and iust respect to all Gods commandements. For the *Time*; *Restraining Grace* may tye vs *now*, and *by and by* vnloose vs: *Renewing Grace* holdeth out vnto the end, more or lesse, and neuer leaueth vs *wholly* destitute. 7 *hirdly*, they did differ in their

An. Theol. 1.2.

5

their ends. Restraining Grace is so intended chiefly for the good of *humane society*, (especially of the *Church of God*, and of the members thereof;) as that indifferently it may, or may not doe good to the Receiuer: but Renewing Grace is especially intended for the Saluation of the *Receiuer*, though *Ex consequenti* it doe good also vnto others. They differ *fourthly*, and lastly, in their effects. Renewing Grace *mortifieth* the corruption, and *subdueth* it, and *diminisheth* it; as Water quen- cheth fire, by abating the heate: but Restraining Grace only *inhibiteth* the exercise of the corruption for the time, without any *reall admonition* of it either in substance or quali- ty; as the *fire* wherein the *three Children* walked, had as much *heate* in it at that very instant, as it had before and after, al- though by the greater power of God, the naturall power of it was then *suspended* from working vpon them. The *Lions* that spared *Daniel* were Lyons still, and had their rauinous dis- position still, albeit God *stopped their monthes* for that *time*, that they should not hurt him: but that there was no change made in their *naturall disposition* appeareth by their entertainment of their next guests, whom they deuoured with all greedinesse, *breaking their bones* before they came to the ground. By these two instances and examples, we may in some measure conceiue of the nature and power of the *restrai- ning Grace of God* in wicked men. It *bridleth* the corruption that is in them for the time, that it cannot breake out, and *manacleth* them in such sort, that they doe not shew forth the vngodly disposition of their heart: but there is no *reall change* wrought in them all the while; their heart still remaining *un- sanctified*, and their naturall corruption *undiminished*. Where- as the *renewing and sanctifying Grace of God*, by a real change of a *Lion* maketh a *Lambe*; altereth the naturall disposition of the soule, by draining out some of the *corruption*; begetteth a new heart, a new spirit, new habits, new qualities, new dis- positions, new thoughts, new desires; maketh a *new man* in every part and faculty compleatly *New*. Content not thy selfe then with a bare *forbearance* of sinne, so long as thy heart is not changed, nor thy *will* changed, nor thy *affections* chan- ged: but strue to become a *new man*, to bee *transformed*

by



*The second Sermon.*

*h 1. Pet. 1. 9.*

*1. Cor. 1. 2.*

by the renewing of thy mind, to hate sinne, to loue God, to  
wrestle against thy secret corruptions, to take delight in holy  
duties, to subdue thine vaderstanding and will and affections  
to the obedience of Faith and Godlinesse. So shalt thou not  
onely be restrained from sinning against God, as *Abimelech*  
here was; but also be enabled, as faithfull *Abraham* was, to  
please God: and consequently assured with all the faithfull  
children of *Abraham* to bee <sup>h</sup> preserved by the almighty  
power of God through faith unto saluation. Which Grace, and  
Faith, and saluation, the same Almighty God, the God of  
power and of Peace, bestow vpon vs all heere assembled,  
<sup>i</sup> With all that in euery place call vpon the name of I E S V S  
C H R I S T our Lord, both theirs and ours; euen for the same  
our Lord Iesus Christs sake, his most deare Sonne, and our  
most blessed Sauour and Redeemer, to which blessed Fa-  
ther, and blessed Sonne, with the blessed Spirit, most  
holy blessed and glorious Trinitie, be ascribed  
by vs and the whole Church, all the  
kingdome the power and the glory,  
from this time forth and  
for euer. Amen.

\* \*  
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FINIS.

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